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ODDING YEARS—

EFFICIENCY AND

JOY TO LIFE

H. I. RILEY

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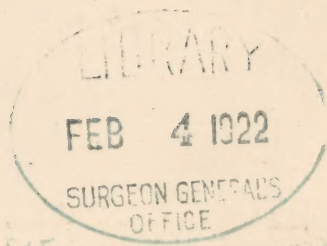
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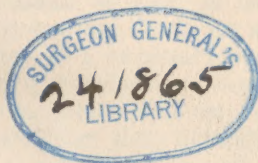
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EFFICIENCY AND JOY.
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Adding Years—Efficiency and Joy to Life.



NATURE never intended any of her children to be weak or sickly. Your natural condition is robust health, until you have reached extreme old age beyond a century, with the full use of all your organs and faculties.

SICKNESS is far more preventable than violence or accidents, for it is self-imposed.

There is a cure within ourselves for every ill from which we suffer.

Nature—not medicine—cures all disease, just as she heals the broken bone, and cures a wound.

If you are only half-living; if work is drudgery; if life is only endurance, not a joy; if you do not daily and constantly feel the exhilarating, delightful possession of health—then you are not enjoying the blessings that nature gave to all her children.

Science has demonstrated clearly today only one man in thirty-five thousand lives as long as he could, only one in one hundred and sixty thousand as long as he should. Sicknes, premature old age and premature death are so common that they have come to be accepted as a necessary part of the established order of things. Barring accidents or some quite exceptional circumstances, there is no reasonable excuse for sickness, nor for death from any cause other than extreme old age.

The following is a remarkable experience of a man over one hundred years of age. Upon rigid investigation it was conclusively proven that his only physical ailment at that advanced age was dimness of vision. At the age of sixty-five years this man was old and ill. Taking himself in hand at that age, he began to live scientifically, and as a consequence all his physical ills passed away. Rheumatism, gout, heart and liver weaknesses, sleeplessness, shortness of breath, fatigue, all these symptoms vanished. He gained in strength and vitality and enjoyed

life with all the zest and buoyance of a normal youth. Ninety per cent. of the people who believe they have reached an age when mortal maladies must naturally assail them, and who are middle-aged, and suffer from combinations of diseases, could be restored to vigor and robust health would they only follow nature's laws.

Mother Nature is remarkably kind to her children and means to keep them in health. She renews all the muscles of the body constantly. The vital organs, such as the heart, stomach, lungs, etc., renew themselves rapidly. The average person will receive three pair of new lungs every year. The *stomach* will renew itself from two to three times every year; the same is true of the other organs in the abdominal region. The heart, the arterial system, the brain and the nervous system will, under normal conditions, renew themselves every sixty or ninety days, while the skin is renewed completely every week or two. The bony structure of the human body requires the longest time to complete the renewal process, the time required, varying from seven months to a year, and at rare intervals fourteen months. Even chronic invalids will renew their bodies completely in less than a year and a half.

Why is it that such striking characters as a Harriman or a Paul Norton, a Clyde Fitch, a Napoleon, a Mark Hanna, "President" Harper, Governor Johnston, J. P. Morgan, a "President" Bear and a host of others, die so suddenly in the midst of their usefulness?

The recent report of the Roosevelt Conservation Commission on National Vitality, indicates that annually there are in the United States over 600,000 deaths which might be prevented if existing knowledge of hygiene were properly applied; that at least half of the 3,000,000 and more sick-beds constantly kept filled in the United States are unnecessary; that the financial loss from earnings cut off by preventable disease and premature death amounts to over \$1,500,000,000 annually; and that over 15 years are lost to the average life through the lack of application of knowledge which already exists, but which has not been disseminated and applied.

It is well known that 400,000 children die annually in the United States before reaching the age of ten. It is estimated that 75 per cent. of these deaths are unnecessary. Four hundred thousand mothers in the United States endure the deepest grief in life, and are robbed of a precious little life more dear than their own, by reason of unnecessary deaths.

"The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for

their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation."

OLIVER WENDELL HOLMES, M.D., LL.D.

"Remember the best doctor is the one who employs the fewest drugs."

PROF. OSLER,

(Late of Johns-Hopkins Univ., now of Oxford.)

"All medicines which enter the circulation, poison the blood in the same manner as do the poisons that produce disease."

PROF. JOSEPH M. SMITH, M.D.

New York College of Physicians and Surgeons.

Physicians are sick and suffer all the ailments their patients endure.

The power of health is greater than that of any disease.

A LONG AND HEALTHY LIFE.

Containing sure and certain methods of attaining a long efficient and healthy life, with means of correcting a bad constitution.

LOUIS CORNARO.

Essays by Sir William Temple, 1628-1699.

Joseph Addison 1711.

Lord Bacon 1561-1626.

Dr. J. H. Tilden, Denver, Col. 1921.

How to get well—How to keep well—How to live long.

"Here is everything advantageous to life."

SHAKESPEARE.

"Health is the first wealth."

EMERSON.

H. I. RILEY,

Pittsburgh, Pa.

FOREWORD.



Louis Cornaro, who lived more than one hundred years, tells his own story,—and the simple methods of his complete restoration from an almost hopeless complication of bodily infirmities to a condition of robust health. It is a story of life without a parallel in history, but it is a blessing, and shows a result which can be accomplished by every human being.

Health is your birthright—your natural condition. Disease is unnatural.

INTRODUCTION.



A large majority of people who are able to keep out of a sick-bed think they are enjoying good health. Should they live beyond three score years and ten, they believe that they are living on borrowed time. They look for old age and death at that period and they are seldom disappointed.

About thirty-five or forty years of age we begin to grow stout, which generally indicates that the clouds of sickness and disease are gathering to break upon us in later years; we take less exercise and indulge in greater quantities of food. Our weight increases and our waist enlarges as the years roll by. I was no exception to this rule. At forty years of age I weighed two hundred and thirty-five pounds, my height being five feet, ten inches. I wore a seventeen inch collar. Asthma, that dreadful disease, was only one of my many ailments. I was also informed by my doctors that I was very liable to be struck down at any time by apoplexy.

I was blessed by nature with a strong constitution, being seldom sick, until the period mentioned above. I began to think seriously of my unhappy condition. I had never dissipated in any way that I could recall. I had always been advised by physicians to eat good wholesome food and plenty of it—surely that could not be called dissipation! But the vital question now was—how could I regain my health—the most valuable asset in all the world?

In search for relief from my sufferings I fell upon the story of Louis Cornaro, an Italian nobleman. I was greatly encouraged by what he had accomplished and the means and methods that had restored his health. I began to follow his advice in a careful and modest way. The results were even greater than I could realize at the time. In a little while I began to lose weight. I cut down the amount of my daily food one-half, then I would miss one meal a day, eat lightly for a day or two, or fast an entire day.

Still pursuing my study along these lines, and beginning to understand the philosophy of a fast—that it was simply giving nature an opportunity to clean and purify the body I entered upon an absolute fast which lasted twenty-three days, nothing but water passed my lips during that period, and I walked each day of my fast eight mile for exercise.

As a result, all my pains and suffering left me. My health was renewed. Thirteen years have now elapsed, yet I cannot recall one single day of sickness since, not even a slight cold or cough. I sleep like a healthy baby. I can walk from ten to fifteen miles without fatigue or inconvenience. I now have no fear of sickness or disease of any kind. I know that nature is able to keep her children in robust health if only they will live according to her laws, and that she can and will cure any sickness or disease if we will obey her plain and simple behests.

A fast for a few days when ailing is a wise course to pursue. The sick need no food, they cannot digest it. Nature takes the appetite away in proportion to the severity of the disease.

The amount of food that any person should take into his stomach during any day must depend upon the exact amount of tissue burnt up through the bodily activity. As a rule the fuel offered to repair the body's waste is far in excess of the demand, and they are the greatest sinners in this regard whose mode of life does not call out general muscular activities. One way to meet this difficulty is to keep the hunger of youth duly provided for by having a supply offered at duly prolonged intervals.

The process of digestion is so heavy a tax upon the bodily energies that the brain force is weakened and the mind is dull while it is going on.

Woe unto thee, O land, when thy king is a child,
And thy princes eat in the morning!
Blessed art thou, O land, when thy king
Is the son of Nobles, and thy princes eat
In Due Season, For strength and not for drunkenness!

Ecclesiastes, 10:16 & 17.

Disraeli, a statesman of world-wide repute, stated, "Public Health is the foundation on which reposes the happiness and the power of a country. The care of the public health is the first duty of a statesman."

It is equally true that the care of individual and family health is the first,—most wise, and patriotic duty of a citizen.

Thomas A. Edison, the wizard, who works nineteen hours daily and sleeps but five out of the twenty-four, lives on ten ounces of food a day. He tells us in so many words that there is no discoverable reason why men should die.

Henry Ford, lives on very little more food than his friend Mr. Edison. Only recently Mr. Ford's attention was called to the fact that over-eating and the outrageous combination of food at each meal was the cause of so much sickness, suffering and

disease in this world. Mr. Ford is now taking steps to have his army of employees instructed in proper methods of living, methods that will enable them to become strong, healthy and efficient.

United States Senator, Robert S. Owen, of Oklahoma, who says he expects to live to be at least one hundred years, was recently told by the doctors that he could survive but a short time, as his ailments were incurable. The senator is now enjoying the best of health.

John A. Stewart, Chairman of the Board of Trustees of the United States Trust Company, whose place of business is No. 45 Wall Street, New York City, celebrated his 99th year on Saturday, August 27, 1921, beginning his 100th year. That is unusual now. It will be a matter of course in another century.

Man's minimum working life should be 100 years, five times his growing period. Those who take great care of their health, live on a simple diet, do not overtax their digestive organs, and exercise, will live much longer.

Within the last few years, and especially since the close of the late world war, a great health wave is sweeping over this nation, if not the whole world. We are fighting sickness and disease with the aid of science, and we are bound to conquer.

We are beginning to fully realize that good health, long life, efficiency and happiness are our birthrights, and that our span of life can be lengthened to at least one hundred years, not merely existing that length of time, but in full possession of all our energies and mental faculties and free from pain and suffering.

Sanitation and a careful study of the laws of health has put a quietus on the doctrine that morality is fatality and that every year in turn must claim its fixed and inevitable sacrifice. Instead of this it has taught us how to preserve and restore health, prolong life and the enjoyment of life.

Kant and Humfolde are two of many of the world's notables who made over their constitution from weakness to strength.

Sandford Bennett, of San Francisco, California, grew young after seventy years of aging, and today, presents a more youthful appearance than at the age of fifty. Mr. Bennett is now 80 years of age. He has neither an ache or pain, and is as active as a boy. Eminent surgeons after thorough examination have certified that there is not a trace of disease in his body, nor the slightest indication of hardening of the arteries, that he is in the condition of an athlete. Mr. Bennett is not a food faddist, for he eats meat, fish, and fowl, vegetables and fruit. He does not drink tea or coffee. He gave up smoking a few years ago. His one daily meal is eaten at five o'clock P. M. This

writer had the pleasure of meeting Mr. Bennett in New York City in June 1916.

The state of your health depends on you, yourself, not on external influences beyond your control. "Our reliance on the physician is a kind of despair of ourselves", says Emerson.

In compiling this volume, I have drawn fully from many sources, and especially do I desire to give credit to the following:—

"A Long and Healthy Life", by Louis Cornaro.

"No Breakfast Plan", "The Fasting Cure", also "The True Science of Living", and "The New Gospel of Health" by Edward H. Dewey, M.D.

Autology by E. R. Moras, M.D.

Making Life worth while by Herbert W. Fisher.

The writings of Harry Gaze.

Art of Living Long by William F. Butler.

I have no desire to veil from the reader the fact that this volume is largely a compilation of other men's ideas rather than an original work of my own. On the other hand however, it may be asserted with no less truth that it is not a mere mechanic effort. All that here appears has not only been conned over by me again and again through many years, but its precepts have been followed by me and tested with the most beneficial results, so that they have become my own as truly as if I had originated them. Most of the matter is now rather difficult to obtain, and my aim is by the present means to bring it to the attention of the public who in my judgment, stand very much in need of such vital truths.

Inasmuch as the value of advice depends quite as much upon the source whence it comes as upon its intrinsic worth, it may not be amiss to reveal something of my present history and experiences.

In 1845 my parents immigrated from Wolverhampton, England, and shortly after their arrival, settled in the borough of Sharpsburg, where I was born in 1858. I attended the public schools in said borough, later the Fifth Ward School of Pittsburgh, then still later two years at Newell Institute, Pittsburgh, and I entered the Wooster University of Wooster, Ohio, where I took the academical course.

During this time, my parents had removed to Wellsville, Ohio, cutting short my college career.

I began the reading of the law and in 1883, was admitted by the Supreme Court of Ohio to practice law in that state. Two years later I returned to Pittsburgh, and was admitted to the Bar of Allegheny County, Pennsylvania.

At the present time I enjoy the right to practice my profession in all the Courts of the State of Pennsylvania and in all the Federal Courts.

Like many men of my profession I devoted a large share of my attention to politics and in the course of time I became a member of the Legislature of the State of Pennsylvania, occupying a seat in the House 1905-1907 and in the Senate in 1909. My health began to be affected while I was a member of the House in 1907—and serious inroads were made while in the Senate in 1909.

It was then that I began to make the recovery of my health the first business on the calendar. The taking of medicine did not help me, therefore I began to study my physical nature from a common sense view, and my health was fully restored.

My friend, the late Dr. Samuel G. Dixon, Commissioner of Health of Pennsylvania, a physician and scientist of national reputation, after the recovery of my health, invited me to his office at Harrisburg; the doctor informed me that he had been watching my activities and appearance since my return to the capitol. "You are altogether a different man from your former self, you seem to have renewed your whole body and now, Senator, I want you to tell me your secret of health." I told him frankly and fully just what I had done and am doing and how I live. "Senator—you have the correct method of living. It is scientific—it is natural. I want you to give me your word that you will do what you can to make public these vital truths, relating to health, that we have just talked over. It is your duty to do so. You owe that duty to the Commonwealth of Pennsylvania." My friend, Norman G. Gray, Deputy State Librarian, warmly approved of Dr. Dixon's suggestion.

This volume is the belated fulfillment of that pledge.

Rational living is the only shield spanning the dark clouds of sickness and disease. It is the morning star of hope, the evening star of promise. It is a "lamp unto our feet, and a guide unto our path." It is the highway of achievement and happiness to all the people everywhere. It is the prevention of disease and the conservation of health.

Health fills the home with love and sunshine. It changed this world from a wilderness into a paradise. It transformed the cave and dug-out into a home and a palace. It is the inspirer of poet, patriot and philosopher. It sings the sweetest lullabys to the babe in the cradle and produces the greatest operas. It has covered every sea with the white wings of commerce and commerce is the greatest civilizer in all the world.

Health is the father and the mother of beautiful children. Beautiful children are the flowers of Heaven blooming on earth. Health will change the motto "Heaven is our Home" into "Home

is our Heaven." Fondly do we hope, earnestly do we work, fervently do we pray, that the dreadful scourges of sickness and disease may soon pass away. Help our loving "Mother Nature" by "Rational Living," and she in return will crowd every hour of our life from the cradle to the windowless tomb with health and happiness, and every moment with a jeweled joy.

H. I. RILEY.

Health is, indeed, so necessary to all the duties as well as pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion and clamors of merriment condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature.

SAMUEL JOHNSON.

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Louis Cornaro A. D. 1464 to 1566.

PREFACE.

The human body is certainly one of the most stupendous works of Omnipotence. Anatomy discovers in it ten thousand marks of wisdom and goodness, which I have no room to mention here; nor indeed is it possible for any finite intelligence to describe the geometrical accuracy with which the Author of nature has formed every part of the fabric. However, as I sincerely wish that all who are honored with these curious and wonderfully wrought bodies, may possess them in health and happiness; and, as long experience demonstrates, that this can not be attained without TEMPERANCE and EXERCISE, I shall in this paper give the reader such a view of the structure and mechanism of his own frame, as will convince him of the necessity and importance of those virtues.

I consider the body as a system of tubes and glands, or, (in a more rustic phrase) a large bundle of pipes, and strainers; every part of the body, all the bowels, muscles, tendons and ligaments, are composed by a conjunction of countless numbers of these pipes and strainers, that is, of arteries, veins, nerves and glands. These innumerable vessels, disposed in proper order and filled with suitable fluids or juices, are, by divine appointment, to maintain, while life lasts, a continual action and motion.

The stomach and bowels are continually laboring to digest, that is, to grind and reduce the food into a kind of milk, called chyle; this, carried by millions of little pipes into the blood-vessels, is there, by the unceasing motion of the heart and arteries, converted into blood, and circulated throughout all parts of the body, to repair the constantly wearing solids, to recruit the everwasting fluids, and to furnish a seasonable and friendly supply to the ceaseless consumption of nature.

From this sketch of the body and its laws, it plainly appears, that two things are principally essential to good health—sufficient strength of the vessels—and a free circulation of the fluids.

The vessels must have strength sufficient to convert the food into wholesome blood and urge it on with vigor; and the blood must have a proper consistence to yield to the action of the

vessels and circulate freely. To preserve the body in this natural and healthy state, is an important task indeed, and which Infinite Wisdom has consigned chiefly to temperance and exercise. The one, allows us to take such food only as is wholesome and sufficient to supply the demands of nature; the other gives such firmness to the fibres as to enable them to digest and change the food into fit nourishment, and convey it to the different parts.

And though the component parts of our bodies are so inconceivably numerous and complicated; though they are so very minute and delicate, yet so wonderful is the wisdom and goodness of GOD in the disposition of them, that they would seldom or never be disordered, were we but duly temperate and laborious. And without a proper regard to those great duties, the most sovereign medicines in nature will not have virtue sufficient to preserve us long in health. There is an anecdote related by some of the oriental writers, which places the importance of exercise in a proper point of view. A king who had long languished under an ill habit of body, and had taken abundance of medicines to no purpose, was at length cured by the following method. His physician took an hollow ball of wood and filled it with drugs, after which he closed it up so artfully that nothing appeared. He likewise took a mall, and having hollowed it, he inclosed in it several drugs after the same manner as in the ball itself. He then ordered the king to exercise himself every morning with these instruments, till he should get into a moderate perspiration; when, as the story goes, the virtue of the medicaments perspiring thro' the wood, had so good an influence on the king's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove.

This allegory is finely contrived to show us how beneficial bodily labor is to health, and that exercise is the best physic. But there is another grand preservative of health, I mean temperance, which may be practiced by all ranks and conditions, at any season, or in any place, without interruption to business, expense of money, or loss of time. These two remedies, duly observed, will fortify the constitution and render it, in some sort, invulnerable. Exercise tends to throw off all superfluities, and temperance to prevent them; exercise clears the vessels, temperance never overstrains them; exercise rolls on the vital current, temperance gives nature full play, and allows her to exert herself in all her force and vigor; exercise dissipates a growing distemper, temperance starves it.

Physic is hardly anything else but the substitute of temperance or exercise. 'Tis indeed absolutely necessary in some distempers, but did men but live in an habitual use of those two

great instruments of health, there would be but little occasion for it. Blistering, cupping and bleeding, emetics, diet-drinks and bitters, are seldom of use but to the intemperate and idle, who use them in order to make their luxury consistent with health. The apothecary and doctor are perpetually employed in countermining the cook and distiller. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had not he prevented him.

What would that philosopher have said, had he been present at the gluttony of a modern meal? Would he not have thought the master of a family mad, had he seen him devour fowl, fish and flesh; swallow oil and vinegar, wines and spices; throw down salads of twenty different herbs, sauces of an hundred ingredients, confections and fruits of numberless sweets and flavors? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body? For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

Were I permitted to prescribe such a kind of temperance as would suit all persons, I would copy the following rules of a very eminent physician:—

Make your whole repast out of one dish. If you indulge in a second, avoid drinking anything strong, till you have finished your meal; and abstain from all sauces, or at least such as are not the most plain and simple. A man would seldom be guilty of gluttony if he attended to these few and easy rules, prudently contenting himself with one good dish, he would not be in danger of excess, like those who indulge their craving appetites on everything that is set before them. And by abstaining from hot sauces, and strong drinks, he would never feel those false appetites which often betray intemperate people to load their stomachs greatly to their hurt. And since it is to be feared, that the most temperate do sometimes err a little on the side of excess, a man would do well to miss a meal now and then; it would prove a great relief to nature, help her to cleanse and carry off her crudities, and give her time to recover the tones and springs of her distended vessels. Besides, abstinence, well timed, often kills a sickness in the bud, and destroys the first seeds of an indisposition. Several eminent writers of antiquity tell us, that Socrates lived in Athens all the time of that dreadful plague which swept off so many thousands, and yet he never took the least infection; which these writers unanimously ascribe to his temperate way of living.

And here I cannot but observe, that if we compare the lives of those ancient sages who were so eminent for their temperance, with the lives of any set of kings or great men of the same number, we should think they were of two different dates. For the generality of those wise men were nearer a hundred than sixty years of age at the time of their deaths. But the most remarkable instance of the efficacy of temperance towards procuring long life, is what we meet with in a little book published by Louis Cornaro, the Venetian; which I rather mention because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation when he resided in England. Cornaro, the author of the little treatise I am mentioning, was of an infirm constitution till about forty, when by obstinately persisting in an exact course of temperance, he recovered a perfect state of health, insomuch that at fourscore he published his book, which has been translated into English, under the title of "Sure and certain methods of attaining a long and healthy life." He lived to give a third or fourth edition of it; and after having passed his hundredth year, died without pain or agony, like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it, is rather a recommendation than a discredit to it.

CHAPTER I.

Sure and Certain Methods of Attaining a Long and Healthy Life.

I have observed that custom has lately introduced into Italy, two very dangerous evils—FLATTERY and INTEMPERANCE.

The first of these banishes from conversation, all frankness and plain dealing. And against the latter I declare open war, as being the most fatal enemy of our health.

'Tis an unhappiness into which the people of this age are fallen, that variety of dishes is become fashionable and too generally preferred to frugality. And yet the one is the offspring of divine temperance; whilst pride and gluttony are the odious parents of the other. Notwithstanding the difference of their origin, yet prodigality is now a-days tricked up in the pompous titles of magnificence, generosity and grandeur; whilst blest frugality is too often branded as the badge of an avaricious and sordid spirit.

This error has so far seduced us, as to prevail on many to renounce a frugal way of living, though taught by nature, from the earliest ages of the world; and has betrayed us into those excesses which serve only to abridge the number of our days. We are grown old before we have been able to taste the pleasures of being young. And the time which ought to be the summer of our lives is often the beginning of their winter. We soon perceive our strength to fail, and weakness to come on, long before we have attained to the perfection of our nature. On the contrary, temperance promotes and preserves to us the full perfection of our natures. Our youth is lasting and our manhood attended with a vigor that does not begin to decay till after a great many years. This is so true, that when men were not addicted to intemperance they had more strength and vivacity at fourscore, than we have at forty.

Oh unhappy Italy! doest thou not see, that gluttony and excess rob thee, every year, of more inhabitants than pestilence, war, and famine could have done? Thy true plagues, are thy numerous luxuries and immoderate feastings, in which thy deluded citizens indulge themselves to an excess unworthy of the rational character and utterly ruinous to their health; for how is it possible to support nature under such loads of contrary and unwholesome foods? Put a stop to this fatal abuse, for God's

sake, for there is not, I am certain of it, a vice more abominable in the eyes of the divine Majesty, nor any more destructive. How many have I seen cut off, in the flower of their days by this unhappy custom of high feeding! How many excellent friends has gluttony deprived me of, who, but for this accursed vice, might have been an ornament to the world, an honor to their country, and have afforded me as much joy in their lives, as I now feel concern at their loss!

In order, therefore, to put a stop to so great an evil, I have undertaken this little book, and I attempt it the more readily, as many young gentlemen have requested it of me, moved thereto by seeing their fathers drop off in the flower of their youth, and me so sound and hearty at the age of eighty-one. They begged me to let them know by what means I attained to such excellent health and spirits at my time of life. I could not but think their curiosity very laudable, and was willing to gratify them, and at the same time do some service to my countrymen, by declaring in the first place, what led me to renounce intemperance and lead a temperate life; secondly, by showing the rules I observed; and thirdly, what unspeakable satisfaction and advantage I derived from it; whence it may be very clearly seen how easy a thing it is for a wise man to escape all the curses of intemperance, and secure to himself the inestimable felicities of vigorous health and cheerful age.

The first thing that led me to embrace a temperate life, was, the many and sore evils which I suffered from the contrary course of living; my constitution was, naturally, weakly and delicate, which ought in reason to have made me more regular and prudent, but being, like most young men, too fond of what is usually called good eating and drinking, I gave the rein to my appetites. In a little time I began to feel the ill effects of such intemperance; for I had scarce attained to my thirty-fifth year, before I was attacked with a complication of disorders, such as, headaches, a sick stomach, cholicky uneasinesses, the gout, rheumatic pains, lingering fevers, and continual thirst; and though I was then but in the middle of my days, my constitution seemed so entirely ruined that I could hardly hope for any other termination to my sufferings but death.

The best physicians in Italy employed all their skill in my behalf, but to no effect. At last they told me, very candidly, that there was but one thing that could afford me a single ray of hope, but one medicine that could give a radical cure; viz. the immediate adoption of a temperate and regular life. They added moreover, that, now, I had no time to lose, that I must immediately, either choose a regimen or death, and that if I deferred their advice much longer, it would be too late for ever

to do it. This was a home thrust. I could not bear the thoughts of dying so soon, and being convinced of their abilities and experience, I thought the wisest course I could take, would be to follow their advice, how disagreeable soever it might seem.

I then requested my physicians to tell me exactly after what manner I ought to govern myself? To this they replied, that I should always consider myself as an infirm person; eat nothing but what agreed with me, and that in small quantity, I then immediately entered on this new course of life, and with so determined a resolution, that nothing has been since able to divert me from it. In a few days I perceived that this new way of living agreed very well with me; and in less than a twelve month I had the unspeakable happiness to find that all my late alarming symptoms were vanished, and that I was perfectly restored to health.

No sooner had I begun to taste the sweets of this new resurrection, but I made many very pleasing reflections on the great advantages of temperance, and thought within myself, "if this virtue has had so divine an efficacy, as to cure me of such grievous disorders, surely it will help my bad constitution and confirm my health." I therefore applied myself diligently to discover what kinds of food were properest for me. I resolved to try whether those dishes that pleased my taste, were friendly or hurtful to my health, and whether the proverb be true, which says, that what delights the palate must be good for the stomach. I found it to be false; and that it just serves as an excuse to gluttons who are for indulging themselves in whatever pleases their appetites.

I therefore took no more notice of the proverb, but made choice of such meats and drinks as agreed with my constitution, and made it an inviolable law with myself, always to rise with an appetite to eat more if I pleased. In a word, I entirely renounced intemperance, and made a vow to continue the remainder of my life under the same regimen I had observed: A happy resolution this! the keeping of which entirely cured me of all my infirmities. I never before lived a year together, without falling once at least, into some violent illness; but this never happened to me afterwards; on the contrary, I have always been healthy ever since I was temperate.

I must not forget here to mention a circumstance of considerable consequence. I have been telling of a great, and to me, a most happy change in my way of living. Now all changes, though from the worst to the best habits, are, at first, disagreeable. I found it so; for having long accustomed myself to high feeding, I had contracted such a fondness for it, that though I was daily destroying myself, yet did it, at first, cost me some struggle to relinquish it. Nature, long used to hearty meals, ex-

pected them, and was quite dissatisfied with my moderate repasts. To divert my mind from these little dissatisfactions, I used immediately after dinner, to betake myself to some innocent amusement or useful pursuit, such as, my devotions, my book, music, etc.

But to return,—besides the two foregoing important rules about eating and drinking, that is, not to take of anything, but as much as my stomach could easily digest, and to use those things only which agreed with me; I have very carefully avoided all extremes of heat and cold, excessive fatigue, interruption of my usual time of rest, late hours, and too close and intense thinking. All these are hurtful; but excessive fatigue, either of body or mind, is eminently so. Too close and intense thinking strains the nerves, wastes the spirits, brings on a painful headache, loss of appetite, prevents sleep, sours the temper, wastes the flesh, and, if long continued, effectually destroys the best constitution. Many an excellent constitution has been irrecoverably ruined by a few months only of too close hard study; and the ill effects of this imprudence, are greatly aggravated by that sedentary life, stooping posture, and leaning against tables which studious people are so often guilty of, and by which they too frequently bring on themselves pains of the breast, and incurable consumptions. I am likewise greatly indebted for the excellent health I enjoy, to that calm and temperate state in which I have been careful to keep my passions.

The influence of the passions, on the nerves, and health of our bodies, is so great, that none can possibly be ignorant of it. He therefore who seriously wishes to enjoy good health, must above all things, learn to conquer his passions, and keep them in subjection to reason. For let a man be ever so temperate in diet, or regular in exercise, yet still some unhappy passion, if indulged to excess, will prevail over all his regularity, and prevent the good effects of his temperance; no words, therefore, can adequately express the wisdom of guarding against an influence so destructive. Fear, anger, grief, envy, hatred, malice, revenge and despair, are known by eternal experience, to weaken the nerves, disorder the circulation, impair digestion, and often to bring on a long train of hysterical and hypochondriacal disorders; and extreme sudden fright, has often occasioned immediate death.

On the other hand, moderate joy, and all those affections of the mind which partake of its nature, as cheerfulness, contentment, hope, virtuous and mutual love, and courage in doing good, invigorate the nerves, give a healthy motion to the fluids, promote perspiration, and assist digestion, but violent anger, (which differs from madness only in duration) throws the whole frame into tempest and convulsion, the countenance blackens,

the eyes glare, the mouth foams, and in place of the most gentle and amiable, it makes a man the most frightful and terrible of all animals. The effects of this dreadful passion do not stop here; it never fails to create bilious, inflammatory, convulsive, and sometimes apoplectic disorders, and sudden death.

Solomon was thoroughly sensible of the destructive tendencies of ungoverned passions, and has in many places, cautioned us against them. He emphatically styles "envy a rottenness of the bones;" and says that, "wrath slayeth the angry man, and envy killeth the silly one; and that the wicked shall not live out half their days." For as violent gales of wind will soon wreck the strongest ships, so violent passions of hatred, anger, and sorrow, will soon destroy the best constitutions.

However, I must confess to my shame, that I have not been at all times so much of a philosopher and Christian, as entirely to avoid these disorders; but I have reaped the benefit of knowing by my own repeated experience, that these malignant passions have in general a far less pernicious effect on bodies that are rendered firm and vigorous by temperance, than on those that are corrupted and weakened by gluttony and excess.

That eminent physician, Galen, made this observation long before me, and I might produce several authorities to support this opinion, but I will go only upon my own experience. It was hard for me to avoid every extreme of heat and cold, and to live above all the occasions of trouble which attend the life of man; but yet these things made no great impression on the state of my health, though I met with many instances of persons who sunk under less weight both of body and mind.

There was in our family a considerable law-suit depending against some persons, whose might overcame our right. One of my brothers, and some of my relations, were so mortified and grieved on account of the loss of this suit, that they actually died of broken hearts. I was as sensible as they could be, of the great injustice done us, but, thank God, so far from breaking my heart, it scarcely broke my repose. And I ascribe their sufferings and my safety, to the difference of our living. Intemperance and sloth had so weakened their nerves, and broken their spirits, that they easily sunk under the weight of misfortune. While temperance and active life had so invigorated my constitution, as to make me happily superior to the evils of this momentary life.

At seventy years of age, I had another experiment of the usefulness of my regimen. Some business of consequence calling me into the country, my coach-horses ran away with me; I was overset and dragged a long way before they could stop the horses. They took me out of the coach, with my head battered, a leg and an arm out of joint, and truly in a very lamentable

condition. As soon as they had brought me home, they sent for the physicians, who did not expect I could live three days; however, they resolved upon letting me bleed, to prevent the fever, which usually happens in such cases. I was so confident, that my regular life had prevented the contracting of any ill humors, that I opposed their prescription. I ordered them to dress my head, to set my leg and arm, to rub me with some specific oils proper for bruises; and, without any other remedies, I was soon cured, to the great astonishment of the physicians, and of all those who knew me.

I beg leave to relate one more anecdote, as an additional proof what an impenetrable shield temperance presents against the evils of life.

About five years ago, I was over-persuaded to a thing which had like to have cost me dear. My relations, whom I love, and who have a real tenderness for me; my friends, with whom I was willing to comply in any thing that was reasonable; lastly, my physicians, who were looked upon as the oracles of health, did all agree, that I eat too little; that the nourishment I took was not sufficient for one of my years; that I ought not only to support nature, but likewise to increase the vigor of it, by eating a little more than I did. It was in vain for me to represent to them, that nature is content with a little; that with this little I had enjoyed excellent health so many years; that to me the habit of it was become a second nature; and that it was more agreeable to reason, that as I advanced in years, and lost my strength, I should rather lessen than increase the quantity of my food, especially as the powers of the stomach must grow weaker from year to year. To strengthen my arguments, I urged those two natural and true proverbs; one, that he who would eat a great deal must eat but little; that is, eating little makes a man live long, and living long he must eat a great deal. The other proverb was, that what we leave, after making a hearty meal, does us more good than what we have eaten. But neither my proverbs nor arguments could silence their affectionate entreaties. Wherefore to please persons who were so dear to me. I consented to increase the quantity of food, but with two ounces only. So that, as before I had always taken but twelve ounces of solid food in the day, I now increased it to fourteen, and as before I drank but fourteen ounces of wine in the day, I now increased it to sixteen. This increase had in eight days time such an effect on me, that from being remarkably cheerful and brisk, I began to be peevish and melancholy, and was constantly so strangely disposed, that I neither knew what to say to others, nor what to do with myself. On the twelfth day I was attacked with a most violent pain in my side, which held me twenty-two hours, and was followed by a vio-

lent fever which continued thirty-five days, without giving me a moment's respite. However, God be praised, I recovered, though in my seventy-eighth year, and in the coldest season of a very cold winter, and reduced to a mere skeleton, and I am positive, that, next to God, I am most indebted to temperance, for my recovery. O how great is the evil of intemperance, which could in a few days bring on me so severe an illness, and how glorious are the virtues of temperance, which could thus bear me up, and snatch me from the jaws of death! Order, my friends, order is everything; by order, the arts are more easily learned; by order, armies are rendered victorious; by order, families, cities and kingdoms are raised to honor and happiness; and order is the grand preservative of health and long life; nay, I cannot help saying it is the only and true medicine. Hence it is, that when a disinterested physician visits a patient, the first thing he prescribes, is to live regularly. And when he takes leave of his patient after recovery, he advises him, as he tenders his health, to lead a regular life. And were a patient, so recovered, to live in that manner, he would hardly ever be sick again. This we may say for a certainty, that would all men but live regularly and temperately, there would not be a tenth of that sickness which now makes so many melancholy families, nor any occasion for a tenth part of those nauseous medicines, which they are now obliged to swallow in order to carry off those bad humors with which they have filled their bodies by over eating and drinking.

To say the truth, would everyone of us but pay a becoming attention to the quantity and quality of what he eats and drinks, and carefully observe the effects it has upon him, he would soon become his own physician, and indeed the very best he could possibly have, for people's constitutions are as different as their faces; and it is impossible in many very important instances, for the most skillful physicians to tell a man of observation, what would agree with his constitution so well as he knows himself. I am willing to allow that a physician may be sometimes necessary; since there are some disorders against which no human prudence can provide, and which affect us in such a manner to deprive us of the power of helping ourselves; it is wrong then wholly to rely on nature; recourse should be had to some judicious physician, and in cases of danger, the sooner the better. But for the bare purpose of preserving ourselves in good health, there needs no better physic than a temperate and regular life. It is a specific and natural medicine, which preserves the man, how tender soever his constitution be, and prolongs his life to above a hundred years, spares him the pain of a violent death, sends him quietly out of the world, when the radical moisture is quite spent, and which, in short, has all the properties that are

fancied to be in potable gold, which a great many persons have sought after in vain.

But alas! most men suffer themselves to be seduced by the charms of a voluptuous life. They have not courage enough to deny their appetites; and being over-persuaded by their inclinations so far, as to think they cannot give up the gratification of them, without abridging too much of their pleasures, they devise arguments to persuade themselves, that it is more eligible to live ten years less, than to be upon the restraint, and deprived of whatever may gratify their appetites. Alas! they know not the value of ten years of healthy life, in an age when a man may enjoy the full use of his reason and turn all his wisdom and experience to his own, and the advantage of the world. To instance only in the sciences. 'Tis certain that some of the most valuable books now extant, were written in those last ten years of their authors' lives, which some men pretend to undervalue; let fools and villains undervalue life, the world would lose nothing by them, die when they will. But it is a loss indeed, when wise and good men drop into the grave; ten years of life to men of that character, might prove an inestimable blessing to their families and country.

Is such a one a priest only, in a little time he might become a bishop, and by living ten years longer, might render the most important services to the world by his active dissemination of virtue and piety. Is he the aged parent of a family, then though no longer equal to the toils of younger years, yet by his venerable presence and matured counsels, he may contribute more to the harmony and happiness of his children, than all their labors put together. And so with all others, whether in church or state, army or navy, who are advanced in years, though not equal to the active exercises of youth, yet in consequence of their superior wisdom and experience, their lives may be of more service to their country, than the lives of thousands of citizens. Some, I know, are so unreasonable as to say that it is impossible to lead such a regular life. To this I answer, Galen, that great physician, led such a life, and advised others to it as the best physic. Plato, Cicero, Socrates, and a great many famous men of past ages embraced it; and in our time, Pope Paul Farneze, Cardinal Bembo, and two of our Doges, Lando and Dorato, have practiced it, and thereby arrived to an extreme old age. I might instance in others of a meaner extract; but, having followed this rule myself, I think I cannot produce a more convincing proof of its being practicable and that the greatest trouble to be met with therein, is the first resolving and entering upon such a course of life.

You will tell me that Plato, as sober a man as he was, yet affirmed, that it is difficult for a man in public life to live so

temperately, being often in the service of the state, exposed to the badness of weather, to the fatigues of travelling, and to eat whatever he can meet with. This cannot be denied; but then I maintain, that these things will never hasten a man's death provided he accustoms himself to a frugal way of living. There is no man, in what condition soever but may keep from overeating; and thereby happily prevent those distempers that are caused by excess. They who have the charge of public affairs committed to their trust, are more obliged to it than any others: where there is no glory to be got for their country, they ought not to sacrifice themselves; they should preserve themselves to serve it; and if they pursue my method, it is certain they would ward off the distempers which heat and cold and fatigues might bring upon them; or should they be disturbed with them it would be but very lightly.

It may likewise be objected, that if one who is well, is dieted like one that is sick, he will be at a loss about the choice of his diet, when any distemper comes upon him. To this I say, that nature, ever attentive to the preservation of her children, teaches us how we ought to govern ourselves in such a case. She begins by depriving us so entirely of our appetites, that we can eat little or nothing. At that time, whether the sick person has been sober or intemperate, no other food ought to be used, but such as is proper for his condition; such as broth, jellies, cordials, barley-water, etc. When his recovery will permit him to use a more solid nourishment, he must take less than he was used to before his sickness; and notwithstanding the eagerness of his appetite, he must take care of his stomach, till he is perfectly cured. Should he do otherwise, he would overburden nature, and infallibly relapse into the danger he had escaped. But notwithstanding this, I dare aver, that he who leads a sober and regular life, will hardly ever be sick; or but seldom and for a short time. This way of living preserves us from those bad humors which occasion our infirmities, and by consequence heals us of all those distempers which they occasion. I do not pretend to say that everybody must eat exactly as little as I do, or abstain from fruit, fish, and other things from which I abstain, because such dishes disagree with me. They who are not disordered by such dishes, are under no obligation to abstain from them. But they are under the greatest obligations to feed moderately, even on the most innocent food, since an overloaded stomach cannot digest.

It signifies nothing to tell me that there are several, who, though they live very irregularly, yet enjoy excellent health and spirits, and to as advanced an age, as those who live ever so soberly. For this argument is founded on such uncertainty and hazard, and occurs so seldom, as to look more like a miracle

than the regular work of nature. And those, who, on the credit of their youth and constitution, will pay any regard to so idle an objection, may depend on it that they are the betrayers and ruiners of their own health.

And I can confidently and truly affirm, that an old man, even of a bad constitution, who leads a regular and sober life, is surer of a longer one, than a young man of the best constitution who lives disorderly. All therefore who have a mind to live long and healthy, and die without sickness of body or mind, must immediately begin to live temperately, for such regularity keeps the humors of the body mild and sweet, and suffers no gross fiery vapors to ascend from the stomach to the head; hence the brain of him who lives in that manner, enjoys such a constant serenity, that he is always perfectly master of himself. Happily freed from the tyranny of bodily appetites and passions, he easily soars above, to the exalted and delightful contemplation of heavenly objects; by this means his mind becomes gradually enlightened with divine truth, and expands itself to the glorious enrapturing view of the Power, Wisdom, and Goodness of the Almighty. He then descends to nature, and acknowledges her for the fair daughter of GOD, and views her varied charms with sentiments of admiration, joy, and gratitude, becoming the most favored of all sublunary beings.

He then clearly discerns, and generously laments the wretched fate of those, who will not give themselves the trouble to subdue their passions, and those three most ensnaring lusts, the lust of the flesh, the lust of honors, and the lust of riches, which all wise and good men have firmly opposed and conquered, when they passed through this mortal state; for knowing such passions to be inconsistent with reason and happiness, they at once nobly broke through their snares, and applied themselves to virtue and good works, and so, became men of good and sober lives. And when in process of time, and after a long series of years, they see the period of their days drawing nigh, they are neither grieved nor alarmed. Full of acknowledgments for the favors already received from God, they throw themselves into the arms of his future mercy. They are not afraid of those dreadful punishments, which they deserve who have shortened their days by guilty intemperance. They die without complaining, sensible that they did not come into this world to stay forever, but are pilgrims and travellers to a far better. Exulting in this faith, and with hopes big with immortality, they go down to the grave in a good old age, enriched with virtues, and laden with humors.

And they have the greater reason not to be dejected at the thought of death, as they know it will not be violent, feverish or painful. Their end is calm, and they expire, like a lamp

when the oil is spent, without convulsion or agony, and so they pass gently away, and without pain or sickness, from this earthly and corruptible to that celestial and eternal life, whose happiness is the reward of the virtuous.

O holy, happy, and thrice blessed temperance! how worthy art thou of our highest esteem! and how infinitely are thou preferable to an irregular and disorderly life! Nay, would men but consider the effects and consequences of both, they would immediately see, that there is as wide a difference between them, as there is betwixt light and darkness, heaven and hell.

Having thus given the reasons, which made me abandon an intemperate, and embrace a sober life, as also the method I observed, and the great blessings and advantages I reaped from it, I shall now direct my discourse to those, who suppose it to be no benefit to grow old; because they fancy, that when a man is past seventy, his life is nothing but weakness, infirmity, and misery. But I can assure these gentlemen, they are mightily mistaken; and that I find myself, old as I am, (which is much beyond what they speak of) to be in the most pleasant and delightful stage of life.

To prove that I have reason for what I say, they need only inquire how I spend my time, what are my usual employments; and to hear the testimony of all those that know me. They unanimously testify, that the life I lead, is not a dead and languishing life, but as happy a one as can be wished for in this world.

They will tell you, that I am still so strong at four-score and three, as to mount a horse without any help or advantage of situation; that I can not only go up a single flight of stairs, but climb a hill from bottom to top, a-foot, and with the greatest ease; that I am always merry, always pleased, always in humor; maintaining a happy peace in my own mind, the sweetness and serenity whereof appear at all times in my countenance.

Besides they know that 'tis in my power to pass away the time very pleasantly; having nothing to hinder me from tasting all the pleasures of an agreeable society, with several persons of parts and worth. When I am willing to be alone, I read good books, and sometimes fall to writing, seeking always an occasion of being useful to the public and, doing service to private persons, as far as possible. I do all this without the least trouble; and in such times as I set apart for these employments.

I dwell in a house, which besides its being situated in the pleasantest part of Padua, may be looked on as the most convenient and agreeable mansion in that city. I there make me apartments proper for the winter and summer, which serve as a

shelter to defend me from the extreme heat of the one, and the rigid coldness of the other. I walk out in my gardens, along my canals and walks; where I always meet with some little thing or other to do, which, at the same time, employs and amuses me.

I spend the months of April, May, September, and October, at my country-house, which is the finest situation imaginable; the air of it is good, the avenues neat, the gardens magnificent, the waters clear and plentiful; and this seat may well pass for an enchanted palace.

Sometimes I take a walk to my Villa, all whose streets terminate at a large square; in the midst of which is a pretty neat church, and large enough for the bigness of the parish.

Through this Villa runs a rivulet; and the country about it is enriched with fruitful and well cultivated fields; having at present a considerable number of inhabitants. This was not so formerly. It was a marshy place, and the air so unwholesome, that it was more proper for frogs and toads, than for men to dwell in. But on my draining off the waters, the air mended, and people resorted to it so fast, as to render the place very populous; so that I may, with truth, say that I have here dedicated to the LORD, a church, altars, and hearts to worship him; a circumstance this, which affords me infinite satisfaction as often as I reflect on it.

It is with great satisfaction that I see the end of a work of such importance to this STATE, I mean that of draining and improving so many large tracts of uncultivated ground, a work which I never expected to have seen completed, but, thank GOD, I have lived to see it, and was even in person, in these marshy places, along with the commissaries, for two months together, during the heats of summer, without ever finding myself the worse for the fatigues I underwent. Of such wonderful efficacy is that temperate life which I constantly observe.

If in discoursing on so important a subject as this, it be allowable to speak of trifles, I might tell you that at the age of fourscore and three, a temperate life had preserved me in that sprightliness of thought, and gaiety of humor, as to be able to compose a very entertaining comedy, highly moral and instructive, without shocking or disgusting the audience; and evil too generally attending our comedies, and which it is the duty, and will be the eternal honor of the magistracy to discountenance and suppress, since nothing has a more fatal tendency to corrupt the morals of youth, than such plays as abound with wanton allusions, and wicked sneers and scoffs on religion and matrimony.

As an addition to my happiness, I see myself immortalized as it were, by the great number of my descendants. I meet

with, on my return home, not only two or three, but eleven grand children, all blest with high health, sweet dispositions, bright parts, and of promising hopes. I take a delight in playing with the little prattlers; those who are older I often set to sing and play for me on instruments of music. Call you this an infirm crazy old age, as they pretend, who say, that a man is but half alive after he is seventy? They may believe me if they please, but really I would not exchange my serene cheerful old age, with any of those young men, even of the best constitution who give the loose to their appetites; knowing as I do, that they are thereby subjecting themselves every moment to disease and death.

I remember all the follies of which I was guilty in my younger days, and am perfectly sensible of the many and great dangers, they exposed me to. I know with what violence young persons are carried away by the heat of their blood. They presume on their strength, just as if they had taken a sure lease of their lives; and must gratify their appetites whatever it cost them, without considering that they thereby feed those ill humors, which do most assuredly hasten the approach of sickness and death; two evils, which of all others are the most unwelcome and terrible to the wicked. The first of these, sickness, is highly unwelcome, because it effectually stops their career after this world's business and pleasures, which being their sole delight and happiness, must be inexpressibly sad and mortifying. And the impatience and gloom of sickness is rendered tenfold more insupportable to them, because it finds them utterly destitute of those pious affections, which alone can soothe the severity of sickness and charm the pangs of pain. They had never cultivated an acquaintance with GOD, nor accustomed themselves to look up to him as to a merciful Father, who sends affliction to wean us from this scene of vanity. They had never, by prayers and good works, endeavored to secure his friendship, or cherish that love which would make his dispensations welcome. So that unblest with these divine consolations, the season of sickness must be dark and melancholy indeed; and besides all this, their hearts often sink within them at the prospect of DEATH, that ghastly king of terrors, who comes to cut them off from all their dear delights in this world, and send their unwilling souls to suffer the punishment which their own guilty conscience tells them is due to their wicked lives.

But from these two evils, so dreadful to many, blessed by God, I have but little to fear; for, as for death, I have a joyful hope that that change, come when it may, will be gloriously for the better; and besides, I trust that He whose divine voice I have so long obeyed, will graciously support and comfort his aged servant in that trying hour. And as for sickness, I feel

but little apprehension on that account, since by my divine medicine TEMPERANCE, I have removed all the causes of illness; so that I am pretty sure I shall never be sick, except it be from some intent of Divine mercy, and then I hope I shall bear it without a murmur, and find it for my good. Nay, I have reason to think that my soul has so agreeable a dwelling in my body, and finding nothing in it but peace and harmony between my reason and senses, that she is very well pleased with her present situation; so that I trust I have still a great many years to live in health and spirits, and enjoy this beautiful world, which is indeed beautiful to those who know how to make it so, as I have done, and likewise expect (with God's assistance) to be able to do in the next.

Now since a regular life is so happy, and its blessings so permanent and great, all I have still left to do, (since I cannot accomplish my wishes by force) is to beseech every man of sound understanding to embrace, with open arms, this most valuable treasure of a long and healthy life; a treasure, which, as it far exceeds all the riches of this world, so it deserves above all things to be diligently sought after, and carefully preserved. This is that divine sobriety, so agreeable to the Deity, the friend of nature, the daughter of reason and the sister of all the virtues. From her, as from their proper root, spring life, health, cheerfulness, industry, learning, and all those employments worthy of noble and generous minds. Excess, intemperance, superfluous humors, fevers, pains, gouts, dropsies, consumptions, and the dangers of death, vanish, in her presence, like clouds before the sun. She is the best friend and safest guardian of life; as well of the rich as of the poor; of the male as of the female sex; the old as of the young. She teaches the rich, modesty; the poor, frugality; men, continence; women, chastity; the old, how to ward off the attacks of death; and bestows on youth, firmer and securer hopes of life. She preserves the senses clear, the body light, the understanding lively, the soul brisk, the memory tenacious, our motions free, and all our faculties in a pleasing and agreeable harmony.

O most innocent and divine sobriety! the sole refreshment of nature, the nursing mother of life, the true physic of soul as well as of body. How ought men to praise thee for thy princely gifts, for thy incomparable blessings! But as no man is able to write a sufficient panegyric on this rare and excellent virtue, I shall put an end to this discourse, lest I should be charged with excess in dwelling so long on so pleasing a subject. Yet as numberless things may still be said of it, I leave off, with an intention to set forth the rest of its praises at a more convenient opportunity.

CHAPTER II.

The Method of Correcting a Bad Constitution.

My treatise on a temperate life has, thank GOD, begun to answer my wishes, in being of service to many persons of weakly constitutions, who, after every the least excess, found themselves greatly indisposed. These gentlemen, on seeing the foregoing treatise, have immediately betaken themselves to a regular course of living, from which, as their numerous letters to me declare, they have experienced the happiest effects. In like manner, I should be glad to be of service to those who are born with good constitutions, but presuming too much upon them lead disorderly lives; whence it comes to pass, that on attaining the age of sixty or thereabouts, they are attacked with various diseases; some with constant cholicky pains, the tone of the stomach and bowels being in a manner destroyed by long continued excess; others are tormented with the gout, some are oppressed and drowned under dropsical humors, and others worn away to skeletons by the agonies of the stone, hectic coughs, and a thousand other mortal diseases.

I was born with a very choleric, hasty disposition; flew into a passion for the least trifle, huffed everybody about me, and was so intolerably disagreeable, that many persons of gentle manners absolutely shunned my company. On discovering how great an injury I was doing myself, I at once resolved to make this vile temper give way to reason. I considered that a man overcome by passion, must at times, be no better than a madman, and that the only difference between a passionate and a madman, is, that the one has lost his reason forever and the other is deprived of it by fits only; but that in one of these, though never so short, he may do some deed of cruelty or death, that will ruin his character, and destroy his peace forever. A sober life, by cooling the fever of the blood, contributed much to cure me of this frenzy; and I am now become so moderate, and so much a master of my passion, that nobody could perceive that it was born with me.

A man may likewise, by temperance and exercise correct a bad constitution, and, notwithstanding a delicate habit, may live a long time in good health.

It is true indeed, the most temperate may sometimes be indisposed, but then they have the pleasure to think that it is not the effect of their own vices; that it will be but moderate in its degree, and of short continuance.

Many have said to me, "How can you, when at a table covered with a dozen delicious dishes—how can you possibly content yourself with one dish, and that the plainest too at the table? It must surely be a great mortification to you, to see so many charming things before you, and yet scarcely taste them." This question has frequently been put to me, and with an air of surprise. I confess it has often made me unhappy; for it proves that such persons are got to such a pass, as to look on the gratification of their appetites as the highest happiness, not considering that the mind is properly the man, and that it is in the affections of a virtuous and pious mind, a man is to look for his truest and highest happiness. When I sit down, with my eleven grand children, to a table covered with various dainties, of which, for the sake of a light easy stomach, I may not, at times, choose to partake, yet this is no mortification to me; on the contrary, I often find myself most happy at these times. How can it otherwise than give me great delight when I think of that goodness of GOD, which blesses the earth with such immense stores of good things for the use of mankind; and which, over and above all this goodness, has put me into the way of getting such an abundance of them for my dear grand children; and, besides must it not make me very happy to think that I have gotten such a mastery over myself as never to abuse any of those good things, but am perfectly contented with such a portion of them as keeps me always in good health. O what a triumph of joy is this to my heart! What a sad thing it is that young people will not take instruction, nor get benefit from those who are older and wiser than themselves! I may use, in this matter, the words of the wise man, "I have seen all things that are done under the Sun." I know the pleasures of eating, and I know the joys of a virtuous mind, and can say from long experience, that the one excelleth the other as far as light excelleth darkness; the one are the pleasures of a mere animal, the other those of an angel.

Some are so thoughtless as to say, that they had rather be afflicted twice or thrice ayear with the gout, the sciatica, and other chronic distempers, than deny themselves the pleasure of eating and drinking to the full of such things as they like. Such persons would do well to consider, that by adopting a temperate and active life, they might soon recover such vigor of constitution, as in a great measure, if not entirely to throw off those painful diseases, and live in health and cheerfulness to a fine old age. Whereas by continuing the imprudent practice of

high living, they keep up the feverish heat of the blood, relax their nerves and so rivet on themselves those inflammatory wasting distempers, which will soon carry them to their graves.

To this some are ready to reply, that for their part they had rather eat and drink as they like, though it should shorten their lives, that is, "give them a short life and a merry one." It is really a surprising and sad thing, to see reasonable creatures, so ready to swallow the most dangerous absurdities. For how, in the name of common sense, can the life of a glutton or a sot be a merry one? If men could eat to excess, drink to silliness, and rust in sloth, and after all, suffer no other harm than the abridgement of ten or a dozen years of life, they might have some little excuse for calling it a merry life, though surely it could appear so to none but persons of a sadly vitiated taste. But since high living does so certainly tend to oppress and weaken the stomach, filling the whole habit with superfluous and distempered humors, headaches, disordered stomach, indigestion, disturbed sleep, bad dreams, disagreeable taste in the mouth in the morning, loss of appetite, eructations, sick stomach, vomitings, diarrhoeas, fevers, rheumatisms, gouts, consumptions, apoplexies etc. etc. I say, since an intemperate life will assuredly sow in our bodies the seeds of such diseases as will after a few short years of feverish pleasure, make life a burden to us, with what face can any reasonable being call this a merry life?

O sacred and most bountiful Temperance! how greatly am I indebted to thee for rescuing me from such fatal delusions; and for bringing me, through the divine benediction, to the enjoyment of so many felicities, and which, over and above all these favors conferred on thine old man, hast so strengthened his stomach, that he has now a better relish for his dry bread than he had formerly for the most exquisite dainties, so that, by eating little, my stomach is often craving after the manna, which I sometimes feast on with so much pleasure, that I should think I trespassed on the duty of temperance, did I not know that one must eat, to support life; and that one cannot use a plainer or more natural diet.

My spirits are not injured by what I eat, they are only revived and supported by it. I can, immediately on rising from table, set myself to write or study, and never find that this application, though so hurtful to hearty feeders, does me any harm; and, besides, I never find myself drowsy after dinner, as a great many do; the reason is, I feed so temperately, as never to load my stomach nor oppress my nerves, so that I am always as light, active, and cheerful after meals as before.

O what a difference there is between a temperate and an intemperate life! The one bestows health and long life, the

other brings on disease and untimely death. O thou vile wicked intemperance, my sworn enemy, who art good for nothing but to murder those who follow thee; how many of my dearest friends hast thou robbed me of, in consequence of their not believing me! But thou hast not been able to destroy me according to thy wicked intent and purpose. I am still alive in spite of thee, and have attained to such an age, as to see around me eleven dear grand children, all of fine understandings, and amiable dispositions, all given to learning and virtue; all beautiful in their persons and lovely in their manners, whom, had I not abandoned thee, thou infamous source of corruption, I should never have had the pleasure to behold. Nor should I enjoy those beautiful and convenient apartments which I have built from the ground, with such highly improved gardens, as required no small time to attain their present perfection. No, thou accursed hag, thy nature is to impoverish and destroy those who follow thee. How many wretched orphans have I seen embracing dunghills; how many miserable mothers, with their helpless infants, crying for bread, while their deluded fathers, slaves to thy devouring lusts, were wasting their substance in rioting and drunkenness!

But thou art not content with consuming the substance, thou wouldst destroy the very families of those who are so mad as to obey thee. The temperate poor man, who labors hard all day, can boast a numerous family of rosy cheeked children, while thy pampered slaves, sunk in ease and luxury, often languish without an heir to their ample fortunes. But since thou art so pestilential a vice, as to poison and destroy the greatest part of mankind, I am determined to use my utmost endeavors to extirpate thee, at least in part. And I promise myself, that my dear grand children will declare eternal war against thee, and, following my example, will let the world see the blessedness of a temperate life, and so expose thee, O cruel intemperance; for what thou really art, a most wicked, desperate, and mortal enemy of the children of men.

It is really a very surprising and sad thing, to see persons grown to men's estate, and of fine wit, yet unable to govern their appetites, but tamely submitting to be dragged by them into such excesses of eating and drinking, as not only to ruin the best constitutions, and shorten their lives, but eclipse the lustre of the brightest parts, and bury themselves in utter contempt and uselessness. O what promising hopes have been shipwrecked, what immortal honors have been sacrificed at the shrine of low sensuality! Happy, thrice happy, those who have early been inured to habits of self-denial, and taught to consider the gratification of their appetites as the unfailing source of diseases and death. Ye generous parents who long to see your children

adorned with virtue, and beloved as the benefactors of their kind; O teach them the unspeakable worth of self-government. Unsupported by this, every advantage of education and opportunity will avail them but little; though the history of ancient worthies, and the recital of their illustrious deeds, may at times kindle up in their bosoms a flame of glorious emulation, yet alas! this glow of coveted virtue, this flush of promised honor, is transient as a gleam of winter sunshine; soon over-spread and obscured by the dark clouds of sensuality.

CHAPTER III.

*A Letter from Signior Lewis Cornaro to the Right Reverend
Barbaro, Patriarch of Aquileia.*

My Lord,

The human understanding must certainly possess something divine in its nature. What thanks do we not owe to the divine goodness, for this wonderful faculty of our minds, whereby we can, though never so distant from them, indulge the pleasure of seeing and conversing with those we love! How glorious is this invention of writing, whereby we can easily communicate to our absent friends, whatever may afford them pleasure or improvement! By means of this most welcome contrivance, I shall now endeavor to entertain you with matters of the greatest moment. It is true indeed, that what I have to tell you is no news,—but I never told it you at the age of ninety-one. Is it not a charming thing, that I am able to tell you, that my health and strength are in so excellent a state, that instead of diminishing with my age, they seem to increase as I grow old? All my acquaintances are surprised at it; but I, who know the cause of this singular happiness, do every where declare it. I endeavor, as much as in me lies, to convince all mankind, that a man may enjoy a paradise on earth even after the age of fourscore.

Now, my Lord, I must tell you, that within these few days past, several learned Doctors of this University came to be informed by me, of the method I take in my diet, having understood that I am still healthful and strong; that I have my senses perfect; that my memory, my heart, my judgment, the tone of my voice, and my teeth, are all as sound as in my youth; that I write seven or eight hours a day with my hand, and spend the rest of the day in walking out a-foot, and in taking all the innocent pleasures that are allowed to a virtuous man; even music itself, in which I bear my part.

Ah, Sir! how sweet a voice would you perceive mine to be, were you to hear me, like another David, chant forth the praises of GOD to the sound of my Lyre! You would certainly be surprised and charmed with the harmony which I make. Those gentlemen particularly admired, with what easiness I write on subjects that require both judgment and spirit.

They told me, that I ought not to be looked on as an old man, since all my employments were such as were proper for a youth, and did by no means resemble the works of men advanced in years; who are capable of doing nothing after fourscore, but loaded with infirmities and distempers, are perpetually languishing in pain.

That if there be any of them less infirm, yet their senses are decayed; their sight and hearing fails them, their legs tremble, their hands shake, they can no longer walk, nor are they capable of doing anything; and should there chance to be one free from those disasters, his memory decreases, his spirits sink, and his heart fails him; he is not half so cheerful, pleasant and happy as I am.

Several physicians were so good as to prognosticate to me, ten years ago, that it was impossible for me to hold out three years longer; however, I still find myself less weak than ever, and am stronger this year than any that went before. This sort of miracle, and the many favors which I received from GOD, obliged them to tell me, that I brought along with me at my birth, an extraordinary and special gift of nature; and for the proof of their opinion they employed all their rhetoric, and made several elegant speeches on that head. It must be acknowledged, my Lord, that eloquence has a charming force on the mind of man, since it often persuades him to believe that which never was, and never could be. I was very much pleased to hear them discourse; and could it be helped, since they were men of parts who harangued at that rate? But that which delighted me most, was to reflect, that age and experience may render a man wiser than all the colleges in the world can. And it was in truth by their help, that I knew the error of that notion. To undeceive those gentlemen, and at the same time set them right, I replied, that their way of arguing was not just; that the favor I received was no special, but a general and universal one; that there was no man alive, but what may have received it as well as myself; that I was but a man as well as others; that we have all, (besides our existence), judgment and reason; that we are all born with the same faculties of the soul; because GOD was pleased that we should all have those advantages above the other creatures, who have nothing in common with us, but the use of their senses; that the Creator has bestowed on us this reason, and judgment to preserve our lives; that man, when young, being more subject to sense than reason, is too apt to give himself up to pleasure; and that when arrived to thirty or forty years of age, he ought to consider, that, if he has been so imprudent as to lead, till that time, a disorderly life, 'tis now high time for him to take up and live temperately, for he ought to remember that though he has

hitherto been held up by the vigor of youth and a good constitution, yet he is now at the noon of life, and must bethink himself of going down towards the grave, with a heavyweight of years on his back, of which his frequent pains and infirmities are certain forerunners; and that therefore, if he has not been so happy as to do it already, he ought now, immediately to change his course of life, especially with respect to the quality and quantity of his food, as 'tis on that the health and length of our days do so greatly depend. For in truth, my Lord, 'tis impossible for those who will always gratify their appetites, not to ruin their constitutions; and that I might not entirely ruin mine, I devoted myself to a sober life. I must confess, it was not without great reluctance that I abandoned my luxurious way of living. I began with praying to GOD, that he would grant me the gift of Temperance, well knowing that he always hears our prayers with delight. Then, considering, that when a man is about to undertake any thing of importance, he may greatly strengthen himself in it, by often looking forward to the great pleasures, and advantages that he is to derive from it. Just as the husbandman takes comfort under his toils, by reflecting on the sweets of abundance; and as the good christian gladdens in the service of GOD, when he thinks on the glory of that service, and the eternal joys that await him; so I, in like manner, by seriously reflecting on the innumerable pleasures and blessings of health, and beseeching GOD to strengthen me in my good resolutions, immediately entered on a course of temperance and regularity. And though it was at first, highly disagreeable, yet I can truly say, that in a very little time the disagreeableness vanished, and I came to find a great delight in it.

Now on hearing my arguments, they all agreed that I had said nothing but what was reasonable; nay, the youngest among them told me that he was willing to allow that these advantages might be common to all men, but was afraid, they were seldom attained; and that I must be singularly favored of Heaven to get above the delights of an easy life, and embrace one quite contrary to it that he did not look on it to be impossible, since my practice convinced him of the contrary, but however, it seemed to him to be very difficult.

I replied, that it was a shame to relinquish a good undertaking on account of the difficulties that might attend it, and that the greater the difficulty, the more glory should we acquire; that it is the will of the Creator, that everyone should attain to a long life, because in his old age, he might be freed from the bitter fruits that were produced by sense, and might enjoy the good effects of his reason; that when he shakes hands with his vices, he is no longer a slave to the devil, and finds himself in

a better condition of providing for the salvation of his soul; that GOD, whose goodness is infinite, has ordained that the man who comes to the end of his race, should end his life without any distemper, and so pass, by a sweet and easy death, to a life of immortality and glory, which I expect. I hope (said I to him) to die singing the praises of my Creator. The sad reflection, that we must one day cease to live, is no disturbance to me, though I easily perceive that at my age, that day cannot be far off; nor am I afraid of the terrors of hell, because, blessed be GOD, I have long ago shaken hands with my sins, and put my trust in the mercy and merits of the blood of Jesus Christ.

To this my young antagonist had nothing to say, only that he was resolved to lead a sober life, that he might live and die as I happily hope to do; and that though hitherto he had wished to be young a long time, yet now he desired to be quickly old, that he might enjoy the pleasures of such an admirable age.

The desire I had of giving you, my lord, a long entertainment, as being one with whom I could never be weary, has inclined me to write this long letter to you, and to add one word more before I conclude.

Some sensual persons give out, that I have troubled myself to no purpose, in composing a treatise concerning temperance, and that I have lost my time in endeavoring to persuade men to the practice of that which is impossible. Now this surprises me the more, as these gentlemen must see that I had led a temperate life many years before I composed this treatise, and that I never should have put myself to the trouble of composing it, had not long experience convinced me, that it is a life, which any man may easily lead, who really wishes to be healthy and happy.

And, besides the evidence of my own experience, I have the satisfaction to hear, that numbers on seeing my treatise have embraced such a life, and enjoyed from it the very same blessings which I enjoy. Hence I conclude that no man of good sense will pay any regard to so frivolous an objection. The truth is, those gentlemen, who make this objection, are so unhappily wedded to the poor pleasure of eating and drinking, that they cannot think of moderating it, and as an excuse for themselves they choose to talk at this extravagant rate. However, I pity these gentlemen with all my heart, though they deserve for their intemperance, to be tormented with a complication of distempers, and to be the victims of their passions a whole eternity.

CHAPTER IV.

Of the Birth and Death of Man.

That I may not be deficient in that duty of charity, which all men owe to one another, or lose one moment of that pleasure which conscious usefulness of life affords; I again take up my pen. What I am going to say will be looked on as impossible, or incredible; but, at the same time, nothing is more certain, nor more worthily to be admired by all posterity. I am now ninety-five years of age, and find myself as healthy and brisk, as if I were but twenty-five.

What ingratitude should I be guilty of, did I not return thanks to the divine Goodness, for all his mercies conferred upon me? Most of your old men have scarce arrived to sixty, but they find themselves loaded with infirmities; they are melancholy, unhealthful; always full of the frightful apprehensions of dying; they tremble day and night, for fear of being within one foot of their graves; and are so strongly possessed with the dread of it, that it is a hard matter to divert them from that doleful thought. Blessed be GOD, I am free from their ills and terrors. It is my opinion, that I ought not to abandon myself to that vain fear; this I will make appear by the sequel; and will also evince, how certain I am of living a hundred years. But that I may observe a method in the subject I am treating of, I will begin with man at his birth, and thence accompany him through every stage of life, to his grave.

I say then, that some are born with so bad a constitution, that they live but a few days, months or years.

Others are born well shaped and healthful, but of a tender make and some of these live ten, twenty, thirty or forty years without being able to attain to that period which is called old age.

Others there are, who bring along with them a strong constitution into the world, and they indeed live to old age; but it is generally (as already observed) an old age of sickness and sorrow; for which they are to thank themselves; because they most unreasonably presume on the strength of their constitution; and will not on any account, abate of that hearty feeding, which they indulged in their younger days. Just as if they were to be as vigorous at fourscore as in the flower of their youth; nay, they go about to justify this their imprudence, pretending that as we lose our health and vigor by growing old,

we should endeavor to repair the loss, by increasing the quantity of our food, since it is by sustenance that man is preserved.

But in this they are dangerously mistaken; for as the natural heat and strength of the stomach lessens a man grows in years, he should diminish the quantity of his meat and drink, common prudence requiring that a man should proportion his diet to his digestive powers.

This is a certain truth, that sharp sour humors on the stomach, proceed from a slow imperfect digestion; and that but little good chyle can be made, when the stomach is filled with fresh food before it has carried off the former meal. It cannot therefore be too frequently nor too earnestly recommended, that as the natural heat decays by age, a man ought to abate the quantity of what he eats and drinks; nature requiring but very little for the healthy support of the life of man, especially that of an old man. Would my aged friends but attend to this single precept which has been so signally serviceable to me, they would not be troubled with one twentieth of those infirmities which now harrass and make their lives so miserable. They would be light, active, and cheerful like me, who am now near my hundredth year. And those of them who were born with good constitutions, might live to the age of one hundred and twenty. Had I been blest with a robust constitution, I should in all probability, attain the same age. But as I was born with feeble stamina, I shall not perhaps outlive a hundred. And this moral certainty of living to a great age, is to be sure, a most pleasing and desirable attainment, and it is the prerogative of none but the temperate. For all those who (by immoderate eating and drinking) fill their bodies with gross humors, can have no reasonable assurance of living a single day longer; oppressed with food and swollen with superfluous humors, they are in continual danger of violent fits of the cholic, deadly strokes of the apoplexy, fatal attacks of the cholera morbus, burning fevers, and many such acute and violent diseases, whereby thousands are carried to their graves, who a few hours before, looked very hale and hearty. And this moral certainty of long life is built on such good grounds, as seldom ever fail. For, generally speaking, Almighty God seems to have settled his works on the sure grounds of natural causes and temperance is the natural cause of health and long life. Hence it is next to impossible, that he who leads a strictly temperate life, should breed any sickness or die of an unnatural death, before he attains to the years to which the natural strength of his constitution was to arrive. I know some persons are so weak as to excuse their wicked intemperance, by saying, that "the race is not always to the swift, nor the battle to the strong," and that therefore, let them eat and drink as they

please, they shall not die till their time comes. How scandalously do these men misunderstand Solomon and abuse truth! How would it startle us to hear our friends say, "that let them sleep and play, as they please, they shall not be beggars till their time comes."

Solomon does indeed say that "the race is not always to the swift, nor the battle to the strong;" but he must be no better than a madman, who thence infers, that it is not generally so. For the invariable and eternal experience of mankind demonstrates, that ninety-nine times in a hundred, the race is to the swift and the battle to the strong, bread to the industrious, and health to the temperate.

But it is a matter of fact, and not to be denied, that, though temperance has the divine efficacy to secure us from violent disease and unnatural death, yet it is not to be supposed to make a man immortal. It is impossible but that time, which effaces all things, should likewise destroy that most curious workmanship of GOD, the human body; but it is man's privilege to end his days by a natural death, that is, without pain and agony, as they will see me, when the heat and strength of nature is quite exhausted. But I promise myself, that day is a pretty comfortable distance off yet, and I fancy I am not mistaken, because I am still healthy and brisk, relish all I eat, sleep quietly, and find no defect in any of my senses. Besides, all the faculties of my mind are in the highest perfection; my understanding clear and bright as ever; my judgment sound; my memory tenacious; my spirits good; and my voice, the first thing that fails others, still so strong and sonorous, that every morning and evening with my dear grand children around me, I can address my prayers and chant the praises of the Almighty. O, how glorious this life of mine is like to be, replete with all the felicities which man can enjoy on this side of the grave; and exempt from that sensual brutality which age has enabled my better reason to banish, and therewith all its bitter fruits, the extravagant passions and distressful perturbations of mind. Nor yet can the fears of death find room in my mind, as I have no licensed sins to cherish such gloomy thoughts; neither can the death of relations and friends give me any other grief than that of the first movement of nature, which cannot be avoided, but is of no long continuance. Still less am I liable to be cast down by the loss of worldly goods. I look on these things as the property of heaven; I can thank him for the loan of so many comforts, and when his wisdom sees fit to withdraw them, I can look on their departure without murmuring. This is the happiness of those only, who grow old in the ways of temperance and virtue; a happiness seldom attends the most flourishing youth who live in vice. Such are all subject to a thousand disorders, both of

body and mind, from which I am entirely free; on the contrary; I enjoy a thousand pleasures, which are as pure as they are calm.

The first of these is to do service to my country. O! what a glorious amusement, in which I find infinite delight, in showing my countrymen how to fortify this our dear city of Venice, in so excellent a manner, as to make her a famous republic, a rich and matchless city. Another amusement of mine is that of showing this maid and queen of cities, in what manner she may always abound with provisions, by manuring untilled lands, draining marshes, and laying under water and thereby fattening fields, which had all along been barren for want of moisture. My third amusement is in showing my native city, how, though already strong, she may be rendered much stronger; and, though extremely beautiful, may still increase in beauty; though rich, may acquire more wealth, and may be made to enjoy better air, though her air is excellent. These three amusements, all arising from the idea of public utility, I enjoy in the highest degree. Another very great comfort I enjoy is, that having been defrauded when young, of a considerable estate, I have made ample amends for that loss, by dint of thought and industry, and without the least wrong done to any person, have doubled my income, so that I am able not only to provide for my dear grand children, but to educate and assist many poor youth to begin the world. And I cannot help saying, I reflect with more pleasure on what I lay out in that way, than in any other.

Another very considerable addition to my happiness is, that what I have written from my own experience, in order to recommend temperance, has been of great use to numbers, who loudly proclaim their obligations to me for that work, several of them having sent me word from foreign parts, that, under GOD, they are indebted to me for their lives. But that which makes me look on myself as one of the happiest of men, is, that I enjoy as it were, two sorts of lives; the one terrestrial, which I possess in fact; the other celestial, which I possess in thought; and this thought is attended with unutterable delight, being founded on such glorious objects, which I am morally sure of obtaining, through the infinite goodness and mercy of GOD. Thus I enjoy this terrestrial life, partly through the beneficent influence of temperance and sobriety, virtues so pleasing to Heaven; and I enjoy, through cordial love of the same divine Majesty, the celestial life, by contemplating so often on the happiness thereof, that I can hardly think of anything else. And I hold, that dying in the manner I expect, is not really death, but a passage of the soul from this earthly life, to a celestial, immortal, and infinitely perfect existence. And I am so far charmed with the glorious elevation to which I think my soul is

designed, that I can no longer stoop to those trifles, which, alas! charm and infatuate too great a part of mankind. The prospect of parting with my favorite enjoyments of this life, gives me but little concern; on the contrary, I thank GOD, I often think of it with secret joy, since by that loss I am to gain a life incomparably more happy.

O! who then would be troubled, were he in my place? what good man, but must instantly throw off his load of worldly sorrow, and address his grateful homage to the Author of all this happiness? However, there is not a man on earth, who may not hope for the like happiness, if he would but live as I do. For indeed I am no angel, but only a man, a servant of GOD, to whom a good and temperate life is so pleasing, that even in this world he greatly rewards those who practice it.

And whereas many embrace a holy and contemplative life, teaching and preaching the great truths of religion, which is highly commendable, the chief employment of such being to lead men to the knowledge and worship of God. O that they would likewise betake themselves entirely to a regular and temperate life! They would then be considered as saints indeed upon earth, as those primitive christians were, who observed so constant a temperance, and lived so long. By living like them, to the age of one hundred and twenty, they might make such a proficiency in holiness, and become so dear to God, as to do the greatest honor and service to the world; and they would besides, enjoy constant health and spirits, and be always happy within themselves; whereas they are now too often infirm and melancholy. If indeed they are melancholy, because they see God, (after all his goodness) so ungratefully requited; or because they see men (notwithstanding their innumerable obligations to love) yet hating and grieving each other; such melancholy is truly amiable and divine.

But to be melancholy on any other account, is, to speak the truth, quite unnatural in good christians; such persons being the servants of God and heirs of immortality; and it is still more unbecoming the ministers of religion, who ought to consider themselves, as of all others, in the most important, serviceable, and delightful employment.

I know, many of these gentlemen think that God does purposely bring these occasions of melancholy on them, that they may in this life, do penance for their former sins; but therein, as I think, they are much mistaken. I cannot conceive how God, who loves mankind, can be delighted with their sufferings. He desires that mankind should be happy, both in this world and the next; he tells us so in a thousand places in his word, and we actually find that there is not a man on earth, who does not feel the good Spirit of God, forbidding and condemning those

wicked tempers, which would rob him of that happiness. No; it is the devil and sin which bring all the evils we suffer, on our heads, and not God, who is our Creator and Father, and desires our happiness; his commands tend to no other purpose. And temperance would not be a virtue, if the benefit it does us by preserving us from distempers, were repugnant to the designs of God in our old age.

In short, if all religious people were strictly temperate and holy, how beautiful, how glorious, a scene should we then behold! Such numbers of venerable old men as would create surprise. How many wise and holy teachers to edify the people by their wholesome preachings and good examples! How many sinners might receive benefit by their fervent intercessions! How many blessings might they shower upon the earth! and not as now, eating and drinking so intemperately, as to inflame the blood and excite worldly passions, pride, ambition, and concupiscence, soiling the purity of their minds, checking their growth in holiness, and in some unguarded moment, betraying them into sins disgraceful to religion, and ruinous to their peace for life.—Would they but feed temperately, and that chiefly on vegetable food, they would as I do, soon find it the most agreeable, (by the cool temperate humors it affords) the best friend to virtuous improvement, begetting gentle manners, mild affections, purity of thought, heavenly mindedness, quick relish of virtue and delight in God. This was the life led by the holy fathers of the desert, who subsisted entirely on wild fruits and roots, drinking nothing but pure water, and yet lived to an extreme old age, in good health and spirits, and always happy within themselves. And so may all in our days live, provided they would but mortify the lusts of a corruptible body, and devote themselves entirely to the exalted service of God; for this is indeed the privilege of every faithful christian as Jesus Christ left it, when he came down upon earth to shed his precious blood, in order to deliver us from the tyrannical servitude of the devil; and all through his immense goodness.

To conclude, since length of days abounds with so many blessings, and I am so happy as to have arrived at that state, I find myself bound (in charity) to give testimony in favor of it, and solemnly assure all mankind, that I really enjoy a great deal more than what I now mention; and that I have no other motive in writing on this subject, than to engage them to practice all their lives, those excellent virtues of temperance and sobriety, which will bring them, like me, to a happy old age. And therefore I never cease to raise my voice, crying out to you, my friends, may your days be many, that you may long serve God, and be fitter for the glory which he prepares for his children!

APPENDIX GOLDEN RULES OF HEALTH

Selected from Hippocrates, Plutarch, and other eminent Physicians and Philosophers.

Of all the people on the face of the earth, the Americans are under the greatest obligations to live temperately. Formed for commerce, our country abounds with bays, rivers, and creeks, the exhalations from which, give the air a dampness unfriendly to the springs of life. To counteract this infelicity of climate, reason teaches us to adopt every measure that may give tone and vigor to the constitution. This precaution, at all times necessary, is peculiarly so in autumn, for then the body is relaxed by the intense heat of the dog-days, the air is filled with noxious vapors from putrid vegetables; Nature herself wears a sickly drooping aspect; the most robust feel a disagreeable weariness and soreness of their flesh, a heaviness and sluggishness in motion, quick feverish flushings, and sudden chills darting along their nerves, (all plain proofs of a sickly atmosphere, and tottering health). Now, if ever we need the aid of all-in-vigorating temperance, now keep the stomach light and vigorous by moderate feeding, the veins well stored with healthy blood, and the nerves full braced by manly exercise and comely cheerfulness. Be choice of your diet, fruit perfectly ripe, vegetables thoroughly done, and meats of the easiest digestion, with a glass or two of generous wine at each meal, and all taken in such prudent moderation, as not to load but strengthen the constitution. For at this critical juncture, a single act of intemperance, which would scarcely be felt in the wholesome frosts of winter, often turns the scale against nature, and brings on obstinate indigestion, load at stomach, loss of appetite, a furred tongue, yellowness of the eyes, bitter taste in the mouth in the morning, bilious vomitings, agues, fevers, etc. which in spite of the best medicines, often wear a man away to a ghost. If blessed with a good constitution, he may perhaps crawl onto winter, and get braced up again by her friendly frosts; but if old or infirm, it is likely death will overtake him, before he can reach that city of refuge.

"The giddy practice of throwing aside our winter clothes too early in the spring, and that of exposing our bodies, when overheated to sudden cold, has destroyed more people, than famine, pestilence and sword."—*Sydenham*.

"Those who, by any accident, have lost a meal, (suppose their dinner) ought not to eat a plentiful supper; for if they do, it will be heavy on their stomach and they will have a more restless night than if they had both dined and supped heartily. He therefore who has missed his dinner, and

finds himself empty and faint, wearied and chilly, should make a light supper of some spoon victuals, rather than of any strong solid food.”—*Hippocrates*.

He who has taken a larger quantity of food than usual, and feels it heavy and troublesome on his stomach, will, if he is a wise man, go out and puke it up immediately.—*Hippocrates*.

And here I cannot omit mentioning a very ruinous error into which too many are fond of running, I mean, the frequent use of strong vomits and purgatives. A man every now and then feeds too freely on some favorite dish; by such excess the stomach is weakened, the body filled with superfluous humors, and he presently finds himself much out of sorts. The only medicine in this case, is moderate exercise, innocent amusement, and a little abstinence, this is nature's own prescription, as appears by her taking away his appetite. But having long placed his happiness in eating and drinking, he cannot think of relinquishing a gratification so dear to him, and so sets himself to force an appetite by drams, slings, elixir of vitriol, wine and bitters, pickles, sauces, etc. and on the credit of this artificial appetite, feeds again as if he possessed the most vigorous health. He now finds himself entirely disordered, general heaviness, and weariness of body, flatulent uneasiness, frequent eructations, loss of appetite, disturbed slumbers, frightful dreams, bitter taste in the mouth, etc. He now complains of a foul stomach, or (in his own words) that his stomach is full of bile; and immediately takes a dose of tartar emetic or a strong purgative, to cleanse out his stomach, and so prepare for another course of high living. Of all the Apollyons or destroyers of nerves, health and life, this is the greatest; and I have no sort of doubt on my own mind but it has broken down more constitutions, brought on more distempers and sent more people to an early grave, than all the vices of this bedlam world put together. How much wiser would it be in this case to follow the advice of the celebrated Boerhaave, i.e. to use a little abstinence, take moderate exercise, and thereby help nature to carry off her crudities and recover her springs. I have been often told by a lady of quality, whose circumstances obliged her to be a good economist, and whose prudence and temperance preserved her health and senses unimpaired to a great age, that she had kept herself out of the hands of the physicians many years by this simple regimen. People in health should never force themselves to eat when they have no appetite; Nature, the best judge in these matters, will never fail to let us know the proper time of refreshment. To act contrary to this rule, will assuredly weaken the powers of digestion, impair health and shorten life.

—*Plutarch*.

"Let us beware of such food as tempts us to eat when we are not hungry, and of such liquors as entice us to drink when we are not thirsty."—*Socrates*.

"He who was active and nimble before meals, if he becomes heavy and dull after meals, has certainly transgressed the laws of temperance; for the true end of eating and drinking is to refresh and not to oppress the body."—*Leffius*.

It is really surprising (says Plutarch) what benefit men of letters would receive from reading aloud every day; we ought therefore to make that exercise familiar to us, but it should not be done immediately after dinner, nor fatigue, for that error has proved hurtful to many. But though loud reading is a very healthy exercise, violent vociferation is highly dangerous; it has in the thousands of instances burst the tender blood vessels of the lungs, and brought on incurable consumptions.

"The world has long made a just distinction betwixt men of learning, and wise men. Men of learning are oft-times the weakest of men; they read and meditate incessantly, without allowing proper relaxation or refreshment to the body; and think that a frail machine can bear fatigue as well as an immortal spirit. This puts me in mind of what happened to the camel in the fable; which, refusing though often premonished, to ease the ox in due time of a part of his load, was forced at last to carry not only the ox's whole load, but the ox himself also, when he died under his burden. Thus it happens to the mind which has no compassion on the body, and will not listen to its complaints, nor give it any rest, until some sad distemper compels the mind to lay study and contemplation aside; and to lie down, with the afflicted body, upon the bed of languishing and pain. Most wisely, therefore, does Plato admonish us to take the same care of our bodies as of our minds; that like a well matched pair of horses to a chariot, each may draw his equal share of weight. And when the mind is most intent upon virtue and usefulness, the body should then be most cherished by prudence and temperance, that so it may be fully equal to such arduous and noble pursuits."—*Plutarch*.

Nothing is more injurious to health than hard study at night; it is inverting the order of nature, and ruining the constitution.

All who are so wise as to rise early, and spend the day in useful industry, will, by the time night's sable curtains are drawn, feel the need of that balmy restorative, sleep. Now when nature is already exhausted, and needs repose, to go to hard study, what is it but to strain the nerves, waste the spirits, bring tiresome watchfulness, loss of appetite and general dis-

order? But most of all, is it not improper to lie reading in bed by candle light? for it not only partakes of the usual inconveniences of night study, such as straining the eyes, weakening the sight, fatiguing the mind, and wearing away the constitution, but is oft-times the cause of the saddest calamities; thousands of elegant houses, with all their costly furniture, have been reduced to ashes by this very imprudent practice. I knew an amiable lady, who was not a little tried by this ill habit in one of her acquaintance. He would sleep all the morning, play the truant all day, and at night nothing would serve him, but he must read in bed till midnight, with a blazing candle all the time close to the curtains. The thought of this, as well it might, would not allow the lady a moment's rest, nor a single wink to the maid, who, poor thing! was packed up stairs every quarter of an hour, to take a peep at the candle. I suppose it might take well nigh the whole of an angel's benevolence to keep up a twelve month intimacy with so dangerous and troublesome a visitant. But admitting this habit of night studying and reading in bed, were attended with none of these alarming inconveniences; no wise man would indulge in it, for it is evident he would save no time, gain no pleasure nor advantage from it. For, it is very certain we must sleep, and the paternal hand of God draws over us the shades of night for that purpose; and if we don't sleep then, we must do it in the day, and is it not a thousand times better to sleep in the night, while darkness veils from our eyes all the beauties of creation, and unwholesome damps make it dangerous to stir out, than to snore in bed all the morning, when the cheerful light, the chirping birds, the fragrant air, and gladdening sight of gay-green landskips, together with the spiritstirring voice of glorious toil, invite to health, to usefulness and pleasure.

But how can giddy youth, hurried on by strong passions and appetites, be prevented from running into those excesses, which may cut them off in the prime of their days, or at least hoard up diseases and remorse for old age? Why, their passions and appetites must early be restrained by proper discipline and example. This important office must be done by their parents, whose first and greatest care should be "to train up their children in the way they should go, that when they are old they may not depart from it."

"O that parents (says the excellent Mr. Locke) would carefully instill into their children that great principle of all virtue and worth, viz. nobly to deny themselves every wrong desire, and steadily follow what reason dictates as best, though the appetite should lean the other way. We often see parents by humoring them when little, corrupt the principles of virtue

in their children; and wonder afterwards to taste the bitter waters of their undutifulness or wickedness, when they themselves have contributed thereto. Why should we wonder, that he who has been accustomed to have his will in everything, when he was in coats, should desire, and contend for it when he is in breeches? Youth is the golden season to inure the mind to the practice of virtue, on which their future health and respectability depend, and without which it will be impossible to deliver their constitutions, unbroken, to manhood and old age. Vice is utterly inconsistent with health, which can never dwell with lewdness, luxury, sloth and violent passions. The life of the epicure and rake, is not only short, but miserable. It would shock the modest and compassionate, to hear of those exquisite pains, and dreadful agonies, which profligate young persons suffer from their debaucheries, before they can even reach the friendly shelter of an untimely grave. Of it some few stop short in their career of riot, before they have quite destroyed the springs of life, yet those springs are generally rendered as feeble and crazy, by the liberties which they have already taken, that they only support a gloomy, dispirited, dying life, tedious to themselves, and troublesome to all around them; and (which is still more pitiable) often transmit their complaints to an innocent unhappy offspring."

JOSEPH ADDISON.

I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation; I shall in this place recommend another great preservative of health, which in many cases produces the same effects as exercise, and may, in some measure, supply its place, where opportunities of exercise are wanting. The preservative I am speaking of is temperance; which has those particular advantages above all other means of health, that it may be practiced by all ranks and conditions, at any season or in any place. It is a kind of regimen into which every man may put himself, without interruption to business, expense of money, or loss of time. If exercise throws off all superfluities, temperance prevents them; if exercise clears the vessels, temperance neither satiates nor overstrains them; if exercise raises proper ferments in the humors, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor; if exercise dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that cannot wait the slow operations of these two great instruments of health; but did men live in a habitual course of exercise and temperance, there would be but little occasion for them. Accordingly, we find that those parts of the world are the most healthy where they subsist by the chase, and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught. Blistering, cupping, bleeding, are seldom of use but to the idle and intemperate; as all those inward applications which are so much in practice among us, are for the most part nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish and flesh; swallow oil and vinegar, wines and spices; throw down

salads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavors? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom, can escape him.

It is impossible to lay down any determinate rule for temperance; because what is luxury in one may be temperance in another. But there are few that have lived any time in the world, who are not judges of their own constitutions, so far as to know what kinds and what proportions of food do best agree with them. Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician. Make your whole repast out of one dish; if you indulge in a second, avoid drinking anything strong till you have finished your meal; at the same time abstain from all sauces, or at least such as are not the most plain and simple. A man could not be well guilty of gluttony, if he stuck to these few obvious and easy rules. In the first case, there would be no variety of tastes to solicit his palate, and occasion excess; nor in the second, any artificial provocatives to relieve satiety and create a false appetite. But, because it is impossible for one who lives in the world to diet himself always in so philosophical a manner, I think every man should have his days of abstinence, according as his constitution will permit. These are great reliefs to nature, as they qualify her for struggling with hunger and thirst, whenever any distemper or duty of life may put her upon such difficulties; and at the same time give her an opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her distended vessels. Besides that, abstinence well-timed often kills a sickness in embryo, and destroys the first seeds of an indisposition. It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens during that great plague, which has made so much noise through all ages, and has been celebrated at different times by such eminent hands; I say, notwithstanding that he lived in the time of this devouring pesti-

lence, he never caught the least infection; which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find that the generality of these wise men were nearer a hundred than sixty years of age at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance toward the procuring of long life, is what we meet with in a little book published by Louis Cornaro the Venetian; which I the rather mention, because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little "Treatise" I am mentioning, was of an infirm constitution, till about forty; when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that at fourscore he published his book, which has been translated into English under the title of "A Sure and Certain Method of Attaining a Long and Healthy Life." He lived to give a third or fourth edition of it; and, after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The "Treatise" I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

—Joseph Addison in "*The Spectator*", October 13, 1711.

EXTRACTS
from
SIR WILLIAM TEMPLE'S
"HEALTH AND LONG LIFE."

I can truly say, that, of all the paper I have blotted, which has been a great deal in my time, I have never written anything for the public without the intention of some public good. Whether I have succeeded, or no, is not my part to judge; and others, in what they tell me, may deceive either me or themselves. Good intentions are at least the seed of good actions; and every man ought to sow them, and leave it to the soil and the seasons whether they come up or no, and whether he or any other gathers the fruit.

I have chosen those subjects of these essays, wherein I take human life to be most concerned, and which are of most common use, or most necessary knowledge; and wherein, though I may not be able to inform men more than they know, yet I may, perhaps, give them the occasion to consider more than they do. All men would be glad to be their own masters, and should not be sorry to be their own scholars, when they pay no more for their learning than their own thoughts, which they have commonly more store of about them than they know what to do with. Of all sorts of instructions, the best is gained from our own thoughts as well as experience; for though a man may grow learned by other men's thoughts, yet he will grow wise or happy only by his own—the use of other men's toward these ends, is but to serve—for one's own reflections.

Some writers, in casting up the goods most desirable in life, have given them this rank; health, beauty and riches. Of the first I find no dispute, but to the two others much may be said; for beauty is a good that makes others happy rather than one's self; and how riches should claim so high a rank, I cannot tell, when so great, so wise, and so good a part of mankind have, in all ages, preferred poverty before them. All the ancient philosophers—whatever else they differed in—agreed in this despising riches, and at best esteeming them an unnecessary trouble or encumbrance of life; so that whether they are to be reckoned among goods or evils is yet left in doubt.

The two great blessings of life are, in my opinion, health and good humor; and none contribute more to one another.

Without health, all will allow life to be but a burden; and the several conditions of fortune to be all wearisome, dull, or disagreeable, without good humor; nor does any seem to contribute toward the true happiness of life, but as it serves to increase that treasure, or to preserve it. Whatever other differences are commonly apprehended in the several conditions of fortune, none perhaps, will be found so true or so great as what is made by those two circumstances, so little regarded in the common course or pursuits of mortal men.

Health in the body is like peace in the State and serenity in the air. Health is the soul that animates all enjoyments of life, which fade and are tasteless, if not dead, without it. A man starves at the best and the greatest tables, and is poor and wretched in the midst of the greatest treasures and fortunes. With common diseases, strength grows decrepit; youth loses all vigor, and beauty all charms; music grows harsh, and conversation disagreeable; palaces are prisons, or of equal confinement; riches are useless; honor and attendance are cumbersome; and crowns themselves are a burden. But if diseases are painful and violent, they equal all conditions of life, and make no difference between a prince and a beggar. The vigor of the mind decays with that of the body, and not only humor and invention, but even judgment and resolution, change and languish with ill constitution of body and of health; and, by this means, public business comes to suffer by private infirmities, and Kingdoms or States fall into weaknesses and distempers or decays of those persons that manage them. I have seen the counsels of a noble country grow bold or timorous, according to the fits of his good or ill health that managed them; and the pulse of the government beat high or low with that of the governor. Thus, accidents of health grow to be accidents of State; and public constitutions come to depend, in a great measure, upon those of particular men.

To know that the passions or distempers of the mind make our lives unhappy, in spite of all accidents and favors of fortune, a man, perhaps, must be a philosopher and requires much thought, and study, and deep reflections. To be a Stoic, and grow insensible of pain, as well as poverty or disgrace, one must be, perhaps, something more or less than a man, renounce common nature, oppose common truth and constant experience. But there needs little learning or study, more than common thought and observation, to find out that ill health loses not only the enjoyments of fortune, but the pleasures of sense, and even of imagination; and hinders the common operations both of body and mind from being easy and free. Let philosophers reason and differ about the chief good or happiness of

man; let them find it where they can, and place it where they please; but there is no mistake so gross, or opinion so impertinent,—how common soever,—as to think pleasures arise from what is without us, rather than from what is within.

But to leave philosophy, and return to health. Whatever is true in point of happiness depending upon the temper of the mind, 'tis certain that pleasures depend upon the temper of the body; and that, to enjoy them, a man must be well himself. Men are apt to play with their health and their lives, as they do with their clothes. To find any felicity, or take any pleasure in the greatest advantage of honor and fortune, a man must be in health. Who would not be covetous, and with reason, if this could be purchased with gold? who not ambitious, if it were at the command of power, or restored by honor? But, alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes, instead of curing them; and an aching head will be no more eased by wearing a crown than a common nightcap.

If health be such a blessing, and the very source of all pleasure, it may be worth the pains to discover the regions where it grows, the springs that feed it, the customs and methods by which it is best cultivated and preserved. Toward this end, it will be necessary to consider the examples or instances we meet with of health, and long life, which is the consequence of it; and to observe the places, the customs, and the conditions of those who enjoyed them in any degree extraordinary; from whence we may best guess at the causes, and make the truest conclusions.

Health and long life are usually blessings of the poor, not of the rich; and the fruits of temperance, rather than of luxury and excess. And, indeed, if a rich man does not, in many things, live like a poor, he will certainly be the worse for his riches; if he does not use exercise, which is but voluntary labor; if he does not restrain appetite by choice, as the other does by necessity; if he does not practice sometimes even abstinence and fasting, which is the last extreme of want and poverty. If his cares and his troubles increase with his riches, or his passions with his pleasures, he will certainly impair his health, whilst he improves his fortunes, and lose more than he gains by the bargain; since health is the best of all human possessions, and without which the rest are not relished or kindly enjoyed.

It is observable in story, that the ancient philosophers lived generally very long; which may be attributed to their great temperance, and their freedom from common passions, as well as cares, of the world. The Brazilians, when first discovered, lived the most natural original lives of mankind, so frequently

described in ancient countries, before laws, or property, or arts made entrance among them; they lived without business or labor, further than for their necessary food, by gathering fruits, herbs, and plants; they knew no drink but water; were not tempted to eat nor drink beyond common thirst or appetite; were not troubled with either public or domestic cares; nor knew any pleasures but the most simple and natural. Many of these were said, at the time that Country was discovered by the Europeans, to have lived two hundred, some three hundred years.

From these examples and customs it may probably be concluded, that the common ingredients of health and long life—where births are not impaired from the conception by any derived infirmities of the race they come from—are great temperance, open air, easy labor, little care, simplicity of diet, and water—which preserves the radical moisture without too much increasing the radical heat; whereas sickness, decay, and death proceed commonly from the one preying too fast upon the other, and at length wholly extinguishing it.

I think temperance deserves the first rank among public virtues, as well as those of private men; and doubt whether any can pretend to the constant, steady exercise of prudence, justice, or fortitude, without it. That which I call temperance, is a regular and simple diet, limited by every man's experience of his own easy digestion, and thereby proportioning, as near as well can be, the daily repairs to the daily decays of our wasting bodies.

Temperance, that virtue without pride, and fortune without envy! that give indolence (repose) of body, and tranquillity of mind; the best guardian of youth, and support of old age; the precept of reason, as well as religion; the physician of the soul, as well as the body; the tutelar goddess of health, and universal medicine of life; that clears the head, and cleanses the blood; that strengthens the nerves, enlightens the eyes, and comforts the heart!

No degree of temperance can, I think, be too great for the cure of most diseases to which mankind is exposed, rather by the viciousness, than by the frailty, of their natures—diseases by which we often condemn ourselves to greater torments and miseries of life than have, perhaps, been yet invented by anger or revenge, or inflicted by the greatest tyrants upon the worst of men. I know not whether some desperate degrees of abstinence would not have the same effect upon other men, as they had upon Atticus; who, weary of his life as well as his physicians by long and cruel pains of a dropsical gout, and despairing of any cure, resolved by degrees to starve himself to death;

and went so far, that the physicians found he had ended his disease instead of his life.

For one life that ends by mere decay of nature or age, millions are intercepted by accidents from without or diseases within; by untimely deaths or decays; from the effects of excess and luxury, immoderate repletion or exercise. Men are, perhaps, most betrayed to all these dangers by great strength and vigor of constitution, by more appetite and larger fare, in colder climates; in the warm, excesses are found more pernicious to health, and so more avoided; and if experience and reflection do not cause temperance among them, yet it is forced upon them by the faintness of appetite. I can find no better account of a story Sir Francis Bacon tells, of a very old man, whose customs and diet he inquired; who said he observed none besides eating before he was hungry and drinking before he was dry, for by that rule he was sure never to eat nor drink much at a time. I do not remember, either in story or modern observation, any examples of long life common to any parts of Europe, which the temper of the climate has probably made the scene of luxury and excesses in diet.

And, I doubt, pleasures too long continued, or rather too frequently repeated, may spend the spirits, and thereby life, too fast, to leave it very long; like blowing a fire too often, which makes it indeed burn the better, but last the less. For as pleasures perish themselves in the using,—like flowers that fade with gathering,—so 'tis neither natural nor safe to continue them long, to renew them without appetite, or ever to provoke them by arts or imagination where Nature does not call; who can best tell us when and how much we need, or what is good for us, if we were so wise as to consult her.

The faintness of appetite, especially in great cities, makes the many endeavors to relieve and provoke it by art, where nature fails; and this is one great ground of luxury, and so many, and various, and extravagant inventions to heighten and improve it; which may serve perhaps for some refinement in pleasure, but not at all for any advantages of health or of life. On the contrary, all the great cities, celebrated most by the concourse of mankind, and by the inventions and customs of the greatest and most delicate luxury, are the scenes of the most frequent and violent plagues, as well as other diseases.

In the course of common life, a man must either often exercise, or fast, or take physic, or be sick, and the choice seems left to everyone as he likes. The first two are the best methods and means of preserving health; the use of physic is for restoring it, and curing those diseases which are generally caused by the want or neglect of the others; but is neither necessary, nor perhaps useful, for confirming health, or to the length of

life, being generally a force upon nature—though the end of it seems to be rather assisting nature, than opposing it in its course. Nature knows her own wants and times so well, as to need little assistance; leave her to her course, who is the sovereign physician in most diseases, and leaves little for others to do.

'Tis true, physicians must be in danger of losing their credit with the vulgar, if they should often tell a patient he has no need of physic, and prescribe only rules of diet or common use; most people would think they had lost their fee. But the first excellence of a physician's skill and care is discovered by resolving whether it be best in the case to administer any physic or none—to trust to nature or to art; and the next, to give such prescriptions, as, if they do no good, may be sure to do no harm.

In the midst of such uncertainties of health and of physic, for my own part, I have, in the general course of my life, trusted to God Almighty; to nature; to temperance or abstinence; and the use of common remedies, vulgarly known and approved, like proverbs, by long observation and experience, either of my own, or such persons as have fallen in the way of my observation or inquiry. The best cares or provisions for life and health consist in the discreet and temperate government of diet and exercise, in both which all excess is to be avoided.

As hope is the sovereign balsam of life, and the best cordial in all distempers both of body or mind; so fear, and regret, and melancholy apprehensions—with the distractions, disquiets, or at least intranquillity, they occasion—are the worst accident that can attend any diseases; and make them often mortal, which would otherwise pass, and have had but a common course. I have known the most busy ministers of state, most fortunate courtiers, most vigorous youths, most beautiful virgins, in the strength or flower of their age, sink under common distempers, by the force of such weights, and the cruel damps and disturbances thereby given their spirits and their blood. 'Tis no matter what is made the occasion, if well improved by spleen and melancholy apprehensions; a disappointed hope, a blot of honor, a strain of conscience, an unfortunate love, an aching jealousy, a repining grief, will serve the turn, and all alike.

I remember an ingenious physician, who told me, in the fanatic times, he found most of his patients so disturbed by troubles of conscience, that he was forced to play the divine with them before he could begin the physician; whose greatest skill, perhaps, often lies in the infusing of hopes, and inducing some composure and tranquillity of mind, before he enters upon the other operations of his art. This ought to be the first endeavor of the patient, too; without which, all other medicines may lose their virtue. In all diseases of body or mind, it is

happy to have an able physician for a friend, or discreet friend for a physician; which is so great a blessing, that the wise man will have it to proceed only from God, where he says: "A faithful friend is the medicine of life, and he that fears the Lord shall find him."

Greece, having been the first scene of luxury we meet with in story, and having thereby occasioned more diseases, seemed to owe the world that justice of providing the remedies. Among the more simple and original customs and lives of other nations it entered late, and was introduced by the Grecians. In ancient Babylon—how great and populous soever—no physicians were known, nor other methods for the cure of diseases, besides abstinence, patience, and domestic care.

Whoever was accounted the god of physic, the prince of this science must be by all, I think, allowed to have been Hippocrates, whose writings are the most ancient of any that remain to posterity. He was a great philosopher and naturalist, before he began the study of physic, to which both these are perhaps necessary. His rules and methods continued in practice as well as esteem, without any dispute, for many ages, till the time of Galen; and I have heard a great physician say, that his aphorisms are still the most certain and uncontrolled of any that science has produced. I will judge but of one, which, in my opinion, has the greatest race and height both of sense and judgment that I have read in so few words, and the best expressed; "*Ars longa, vita brevis, experientia fallax, occasio praeceps, judicium difficile*" ("Art is long, life is short, experience deceptive, opportunity sudden, decision difficult"). By which alone, if no more remained of that admirable person, we may easily judge how great a genius he was, and how perfectly he understood both nature and art. In the time of Adrian, Galen began to change the practice and methods of physic, derived to that age from Hippocrates; and those of his new institution continue generally observed to our time. Yet Paracelsus, about two hundred years ago, endeavored to overthrow the whole scheme of Galen, and introduce a new one of his own, as well as the use of chemical medicines; and has not wanted his followers and admirers ever since.

I have, in my life, met with two of above a hundred and twelve; whereof the woman had passed her life in service; and the man, in common labor, till he grew old, and fell upon the parish. But I met with one who had gone a much greater length, which made me more curious in my inquiries; 'twas an old man, who told me he was a hundred and twenty-four years old. I have heard, and very credibly, of many in my life, above a hundred years old.

One comfort of age may be, that, whereas younger men are usually in pain, when they are not in pleasure, old men find a sort of pleasure, whenever they are out of pain. And, as young men often lose or impair their present enjoyments, by raving after what is to come, by vain hopes, or fruitless fears; so old men relieve the wants of their age, by pleasing reflections upon what is past.

Therefore men, in the health and vigor of their age, should endeavor to fill their lives with the worthiest actions,—either in their public or private stations,—that they may have something agreeable left to feed on, when they are old, by pleasing remembrances. But, as they are only the clean beasts which chew the cud, when they have fed enough; so they must be clean and virtuous men that can reflect, with pleasure, upon the past accidents or courses of their lives. Besides, men who grow old with good sense, or good fortunes, and good nature, cannot want the pleasure of pleasing others, by assisting with their gifts, their credit, and their advice, such as deserve it.

Socrates used to say, that 'twas pleasant to grow old with good health and a good friend. But there cannot indeed live a more unhappy creature than an ill-natured old man, who is neither capable of receiving pleasure, nor sensible of doing them to others; and, in such a condition, it is time to leave them.

Thus have I traced, in this essay, whatever has fallen in my way or thoughts to observe concerning life and health, and which I conceived might be of any public use to be known or considered; the plainness wherewith it is written easily shows there could be no other intention; and it may at least pass, like a Derbyshire charm, which is used among sick cattle, with these words: "If it does thee no good, it will do thee no harm."

EXTRACTS
Selected And Arranged From
LORD BACON'S
"HISTORY OF LIFE AND DEATH"
ETC.*

To The Present Age, And Posterity.

Greeting:

I have hope, and wish, that it (the "History of Life and Death") may conduce to a common good; and that the nobler sort of physicians will advance their thoughts, and not employ their time wholly in the sordidness of cures; neither be honored for necessity only; but that they will become coadjutors and instruments of the Divine omnipotence and clemency in prolonging and renewing the life of man. For though we Christians do continually aspire and pant after the land of promise, yet it will be a token of God's favor toward us in our journeyings through this world's wilderness, to have our shoes and garments—I mean those of our frail bodies—little worn or impaired.—*Fr. St. Albans.*

Men fear death, as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. It is as natural to die as to be born. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolours of death. It will be hard to know the ways of death, unless we search out and discover the seat or house, or rather den, of death.

Truth which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

Man, the servant and interpreter of nature, does and understands as much as he has actually or mentally observed of the order of nature—himself, meanwhile, inclosed around by the laws of nature; he neither knows nor can do more. The limit, therefore, of human power and knowledge is in the faculties, with which man is endowed by nature for moving and perceiving, as well as in the state of present things. These faculties, though of themselves weak and inept, are yet capable, when properly and regularly managed, of setting before the judgment and use things most remote from sense and action, and of overcoming greater difficulty of works and obscurity of knowledge than any one hath yet learned to wish.

Men see clearly, like owls, in the night of their own notions; but, in experience, as in the daylight, they wink and are but half-sighted. I should wish to have Paracelsus and Severinus for criers, when, with such clamors, they convoke men to the suggestions of experience.

It appears to me that men know not either their acquirement or their powers, and trust too much to the former, and too little to the latter. Hence it arises, that, either estimating the arts they have become acquainted with at an absurd value, they require nothing more; or, forming too low an opinion of themselves, they waste their powers on trivial objects, without attempting anything to the purpose. The sciences have thus their own pillars, fixed as it were by fate; since men are not roused to penetrate beyond them either by zeal or hope. All sciences seem, even now, to flourish most in their first authors—Aristotle, Galen, Euclid, and Ptolemy; succession having not effected, nay, barely attempted, any great matter. Men, therefore, are to be admonished to rouse up their spirits, and try their strengths and turns, and not refer all to the opinions and brains of a few. Even those who have been determined to try for themselves, to add their support to learning, and to enlarge its limits, have not dared entirely to desert received opinions nor to seek the springhead of things. Yet there have not been wanting some, who, with greater daring, have considered everything open to them; and, employing the force of their wit, have opened a passage for themselves and their dogmas by prostrating and destroying all before them.

Power to do good is the true and lawful end of aspiring; for good thoughts—though God accept them—toward men are little better than good dreams, except they be put in act.

The greatest trust between man and man is the trust of giving counsel. Heraclitus saith well in one of his enigmas, "Dry light is ever the best"; and certain it is, that the light that a man receiveth by counsel from another, is drier and purer

than that which cometh from his own understanding and judgment, which is ever infused and drenched in his affection and customs; so there is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self and there is no such remedy against flattery of a man's self as the liberty of a friend. The best preservative to keep the mind in health is the faithful admonition of a friend. It is a strange thing to behold what gross errors and extreme absurdities many do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune.

The help of good counsel is that which setteth business straight. The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel. Solomon hath pronounced that "in counsel is stability." Solomon's son found the force of counsel, as his father saw the necessity of it.

It hath been noted that those who ascribe openly too much to their own wisdom and policy, end unfortunate. He that questioneth much, shall learn much and content much—especially if he apply his questions to the skill of the persons whom he asketh; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge.

Set before thee the best example, for imitation is a globe of precepts. Ask counsel of both times; of the ancients time what is best, and of the latter time what is fittest. Do not drive away such as bring thee information, as meddlers; but accept of them in good part. Always, when thou changest thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change.

This is a true and grave admonition, that we expect not to receive things necessary for life and manners from philosophical abstractions, but from the discreet observation and experience, and the universal knowledge, of the things of this world. The shame it is, that men, having the use of so many arts, are not able to get unto themselves such things as nature itself bestows upon many other creatures! Whosoever doth thoroughly consider the nature of man, may be in a manner the contriver of his own fortune, and is born to command.

It is an ancient saying and complaint, that life is short and art long; wherefore it behooveth us, who make it our chiefest aim to perfect arts, to take upon us the consideration of prolonging man's life—God, the author of all truth and life, prospering our endeavors. Only the inquiry is difficult how to attain this blessing of long life, so often promised in the old law;

and so much the rather, because it is corrupted with false opinions and vain reports. Verily, it were a great sin against the golden fortune of mankind, the pledge of empire, for me to turn aside to the pursuit of most fleeting shadows. One bright and radiant light of truth must be placed in the midst, which may illuminate the whole, and in a moment dispel all errors. Certain feeble and pale lamps are not to be carried round to the several corners and holes of errors and falsehoods.

We ingeniously profess that some of those things which we shall propound, have not been tried by us by way of experiment,—for our course of life doth not permit that,—but are derived, as we suppose, upon good reasons, out of our principles and grounds,—of which some we set down, others we reserve in our mind,—and are, as it were, cut and digged out of the rock and mine of Nature herself. Nevertheless, we have been careful, and that with all providence and circumspection,—seeing the Scripture saith of the body of man, that it is more worth than raiment,—to propound such remedies as may at least be safe, if peradventure they be not fruitful.

All things in living creatures are in their youth repaired entirely; nay, they are for a time increased in quantity, bettered in quality, so as the matter of reparation might be eternal, if the manner of reparation did not fail. But this is the truth of it; there is in the declining of age an unequal reparation. By which it comes to pass, that, in process of time, the whole tends to dissolution; and even those very parts which, in their own nature, are with much ease reparable, yet, through the decay of the organs of reparation, can no more receive reparation, but decline, and in the end utterly fail. And the cause of the termination of life is this; the spirits, like a gentle flame, continually preying upon bodies, conspiring with the outward air,—which is ever sucking and drying of them,—do, in time, destroy the whole fabric of the body, as also the particular engines and organs thereof, and make them unable for the work of reparation. These are the true way of natural death, well and faithfully to revolved in our minds; for he that knows not the way of nature, how can he succor her or turn her about?

We see the reign of tyranny of custom, what it is. Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are after as they have been accustomed. Therefore, as Machiavel well noteth, there is no trusting to the force of nature, nor to the bravery of words, except it be corroborate by custom. Nature is often hidden, sometimes overcome, seldom extinguished. But custom, only doth alter and subdue nature. He that seeketh victory over his nature,

let him not set himself too great nor too small tasks; for the first will make him dejected by often failing, and the second will make him a small proceeder—though by often prevailing. Where nature is mighty and, therefore, the victory hard, the degrees had need be; first, to stay and arrest nature in time—like to him that would say over the four-and-twenty letters when he was angry; then, to go less in quantity—as if one should, in forbearing wine, come from drinking healths to a draught at a meal; and, lastly, to discontinue altogether; but if a man have the fortitude and resolution to enfranchise himself at once, that is the best. But let not a man trust his victory over his nature too far; for nature will be buried a great time, and yet revive upon the occasion, or temptation; like as it was with Aesop's damsel, turned from a cat to a woman, who sat very demurely at the board's end till a mouse ran before her.

The predominancy of custom is everywhere visible; inso-much as a man would wonder to hear men profess, protest, engage, give great words, and then do just as they have done before, as if they were dead images and engines, moved only by the wheels of custom. A man's nature runs either to herbs or weeds; therefore let him seasonable water the one, and destroy the other. Neither is the ancient rule amiss, to bend nature as a wand to a contrary extreme, whereby to set it right; understanding it where the contrary extreme is no vice. Many examples may be put of the force of custom, both upon mind and body; therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly, custom is most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom.

To procure long life, the body of man must be considered. The ancients seemed not to despair of attaining the skill, by means and medicines, to put off old age, and to prolong life; but this to be numbered rather among such things, having been once happily attained unto, are now—through men's negligence and carelessness—utterly perished and lost, than among such as have been always denied and never granted; for they signify and show that the divine bounty is not wanting unto men in the obtaining of such gifts. Surely every medicine is an innovation; and he that will not apply new remedies must expect new evils; for time is the greatest innovator. And if time, of course, alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?

The nature of the spirits is as the uppermost wheel, which turneth about the other wheels in the body of man; and, therefore, in the intention of long life, that ought to be first placed. Age is nothing of itself, being only the measure of time; that

which causeth the effect is the native spirit of bodies, which sucketh up the moisture of the body, and then, together with it, flieth forth and the air ambient, which multiplieth itself upon the native spirits and juices of the body, and preyeth upon them. The spirits are the master workmen of all effects in the body; this is manifest by consent, and by infinite instances. The actions or functions which are in the several members, follow the nature of the members themselves,—attraction, retention, digestion, assimilation, separation, excretion, perspiration, even sense itself,—according to the propriety of the several organs, yet none of these actions would ever have been actuated, but by the vigor and presence of the vital spirit, and heat thereof. The operation upon the spirits, and their waxing green again, is the most ready and compendious way to long life.

It conduceth unto long life, and to the more placid motion of the spirits, which thereby do less prey and consume the juice of the body, either that men's action be free and voluntary, or, on the other side, that their actions be full of regulation and commands within themselves; for then the victory and performing of the command giveth a good disposition to the spirits, especially if there be a proceeding from degree to degree; for then the sense of the victory is the greater. An example of the former of these is in a country life; and of the latter in monks and philosophers, and such as do continually enjoin themselves.

The spirits, to keep the body fresh and green, are so to be wrought and tempered that they may be in substance dense, not rare; in heat strong, not eager; in quantity sufficient for the offices of life, not redundant or turgid; in motion appeased, not dancing or unequal. It is to be seen in flames, that the bigger they are, the stronger they break forth, and the more speedily they consume. And, therefore, over great plenty, or exuberance of the spirits, is altogether hurtful to long life; neither need one wish a greater store of spirits, than what is sufficient for the functions of life and the office of a good reparation.

The living spirit stands in need of three things that it may subsist; convenient motion, temperate refrigeration, and fit aliment. We suppose all things in moderation to be best.

Nobody can be healthy without exercise, neither natural body or politic. It is altogether requisite to long life, that the body should never abide long in one posture; but that every half-hour, at least, it change the posture, saving only in sleep. As for exercise, an idle life doth manifestly make the flesh soft and dissippable; robust exercise, so it be without overmuch sweating or weariness, maketh it hard and compact. Also exercise with—in cold water, as swimming, is very good; and generally, exercise abroad is better than that within houses.

Exercise which stir up a strong motion, but not overswift, or to our utmost strength, do not hurt, but rather benefit.

Men ought to beware that they use not exercise and a spare diet both; but if much exercise, then a plentiful diet; and if sparing diet, then little exercise. The benefits that come of exercise are; first, that it sendeth nourishment into the parts more forcibly; secondly, that it helpeth to excern by sweat, and so maketh the parts assimilate the more perfectly; thirdly, that it maketh the substance of the body more solid and compact, and so less apt to be consumed and depredated by the spirits.

That exercise may resolve either the spirits or the juices as little as may be, it is necessary that it be used when the stomach is not altogether empty; and, therefore, that it may not be used upon a full stomach,—which doth much concern health,—nor yet upon an empty stomach,—which doth no less concern long life,—it is best to take a breakfast in the morning, of plain meat and drink; yet that very light, and in moderate quantity.

Both exercise and frications conduce much to long life, for agitation doth fineliest diffuse and commix things by small portions. But in exercise and frications there is the same reason and caution, that the body may not perspire or exhale too much. Therefore, exercise is better in the open air than in the house, and better in winter than in summer. Gentle frications, and moderate exercises, causing rather perspiration than sweating, conduce much to long life. But, generally, exercise, if it be much, is no friend to prolongation of life; which is one cause why women live longer than men, because they stir less.*

Refrigeration, or cooling of the body, which passeth some other ways than by the stomach, is useful for long life. The reason is at hand; for seeing a refrigeration not temperate, but powerful,—especially of the blood,—is above all things necessary to long life, this can by no means be effected from within as much as is requisite, without the destruction of the stomach and bowels.

The body of man doth regularly require renovation by aliment every day, and a body in health can scarce endure fasting three days together; notwithstanding, use and custom will do much, even in this case; but in sickness, fasting is less grievous to the body. We would have men rightly to observe and distinguish, that those things which are good for a healthful life, are not always good for a long life; for there are some things which do further the lacrity of the spirits, and the strength and vigor of the functions, which, notwithstanding, do cut off from the sum of life. It is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for thine own body. It doth no good to have the aliment ready, in a degree removed, but to have it of that

kind, and so prepared and supplied, that the spirit may work upon it; for the staff of a torch alone will not maintain the flame, unless it be fed with wax; neither can men live upon herbs alone. Nourishment ought to be of an inferior nature and more simple substances than the thing nourished. Plants are nourished with the earth and water, living creatures with plants, man with living creatures. There are also certain creatures feeding upon flesh; and man himself takes plants into a part of his nourishment.

The stomach—which, as they say, is the master of the house, and whose strength and goodness is fundamental to the other concoctions—ought so to be guarded and confirmed that it may be without intermperateness hot; it is to be kept ever in appetite, because appetite sharpens digestion. This also is most certain, that the brain is in some sort in the custody of the stomach; and, therefore, those things which comfort and strengthen the stomach, do help the brain by consent. I do verily conceive it good that the first draught be taken at supper, warm. I knew a physician that was very famous; who, in the beginning of dinner and supper, would usually eat a few spoonfuls of very warm broth with much greediness, and then would presently wish that it were out again, saying he had no need of the broth, but only of the warmth.

A pythagorical or monastical diet, according to strict rules, and always exactly equal,—as that of Cornaro was,—seemeth to be very effectual for long life. If there were anything eminent in the Spartans, that was to be imputed to the parsimony of their diet. It is not more true, that many dishes have caused many diseases,—as the proverb is,—than this is true, that many medicines have caused few cures.

It seems to be approved by experience, that a spare diet, and almost a pythagorical,—such as is either prescribed by the strict rules of a monastical life, or practiced by hermits, which have necessity and poverty for their rule,—rendereth a man long-lived. Celsus, who was not only a learned physician, but a wise man, is not to be omitted, who adviseth interchanging and alternation of the diet, but still with an inclination to the more benign. Conservation of health hath commonly need of no more than some short courses of physic; but length of life cannot be hoped without an orderly diet.

Curing odd diseases is effected by temporary medicines; but lengthening of life requireth observation of diets. Those things which come by accident, as soon as the causes are removed, cease again; but the continual course of nature, like a running river, requires a continual rowing and sailing against the stream. Therefore we must work regularly by diets. Now, diets are of two kinds; set diets, which are to be observed at certain times;

and familiar diet, which is to be admitted into our daily repast. But the set diets are the more potent; for those things which are of so great virtue that they are able to turn nature back again, are, for the most part, more strong, and more speedily altering, than those which may without danger be received into a continual use.

Certainly this is without all question; diet, well ordered, bears the greatest part in the prolongation of life. But if the diet shall not be altogether so rigorous and mortifying, yet, notwithstanding, shall be always equal and constant to itself, it worketh the same effect. We see it in flames, that a flame somewhat bigger—so it be always alike and quiet—consumeth less of the fuel, than a lesser flame blown with bellows, and by gusts stronger or weaker. That which the regimen and diet of Cornaro, the Venetian, showed plainly; who did eat and drink so many years together by a just weight, whereby he exceeded a hundred years of age, strong in limbs, and entire in his senses.

I am of opinion, that emaciating diseases, afterward well cured, have advanced many in the way of long life; for they yield new juice, the old being consumed; and to recover a sickness is to renew youth. Therefore it were good to make some artificial diseases, which is done by strict and emaciating diets.

We see that all things which are done by nutrition ask a long time; but those which are done by embracing of the like—as it is in infusions—require no long time. Therefore, alimentation from without would be of principal use; and so much the more, because the faculties of concoction decay in old age; so that if there could be some auxiliary nutritions, by bathing, unctions, or else by clysters, these things in conjunction might do much, which single are less available.

Also, sleep doth supply somewhat to nourishment; and, on the other side, exercise doth require it more abundantly. But as moderate sleep conferreth to long life, so much more if it be quiet and not disturbed.

Assimilation is best done when all local motion is suspended. The act itself of assimilation is chiefly accomplished in sleep and rest, especially toward the morning, the distribution being finished. Those that are very cold, and especially in their feet, cannot get to sleep; the cause may be that in sleep is required a free respiration which cold doth shut in and hinder.

Therefore, we have nothing else to advise but that men keep themselves hot in their sleep.

Sleep is regularly due unto human nature once within four-and-twenty hours, and that for six or five hours at the least; though there are, even in this kind, sometimes miracles of nature; as it is recorded of Maecenas, that he slept not for a long time before his death. The fable tells us that Epimenides

slept many years together in a cave, and all that time needed no meat; because the spirits waste not much in sleep.

Some noises help sleep; as the blowing of the wind, the trickling of water, humming of bees, soft singing, reading etc. The cause is that they move in the spirits a gentle attention; and whatsoever moveth attention, without too much labor, stilleth the natural and discursive motion of the spirits. Sleep nourisheth, or at least preserveth, bodies a long time, without other nourishment.

There have some been found who sustained themselves—almost to a miracle in nature—a very long time without meat or drink. Living creatures may subsist somewhat the longer without aliment, if they sleep; now, sleep is nothing else but a reception and retirement of the living spirit into itself. Experience teacheth us that certain creatures, as dormice and bats, sleep in some close places a whole winter together; such is the force of sleep to restrain all vital consumption. That which bees or drones are also thought to do, though sometimes destitute of honey; and likewise butterflies and other flies. Beasts that sleep in winter,—as it is noted of wild bears,—during their sleep wax very fat, though they eat nothing. Bats have been found in ovens, and other hollow close places, matted one upon another; and, therefore, it is likely that they sleep in the winter time, and eat nothing. Butterflies and other flies, do not only sleep, but lie as dead all winter; and yet with a little heat of sun or fire, revive again. A dormouse, both winter and summer, will sleep some days together, and eat nothing.

Sleep after dinner—the stomach sending up no unpleasant vapors to the head, as being the first dews of our meat—is good for the spirits, but derogatory and hurtful to all other points of health. Notwithstanding, in extreme old age there is the same reason of meat and sleep; for both our meals and our sleeps should be then frequent, but short and little; any, and toward the last period of old age, a mere rest, and, as it were, a perpetual reposing, doth best—especially in winter time.

To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting. We suppose that a good clothing of the body maketh much to long life; for it fenceth and armeth against the intemperances of the air, which do wonderfully assail and decay the body.

Above all things in youth, and for those that have sufficiently strong stomachs, it will be best to take a good draught of clear cold water when they go to bed.

Washing the body in cold water is good for length of life.

Especially, care must be taken that no hot things be applied to the head outwardly.

Not only the goodness or pureness of the air, but also the equality of the air, is material to long life. It is a secret that the healthfulness of air, especially in any perfection, is better found by experiment than by discourse or conjecture. The country life is well fitted for long life; it is much abroad, and in the open air, it is not slothful, but ever in employment. They are longer lived, for the most part, that live abroad in the open air, than they that live in houses; and it is certain that the morning air is more lively and refreshing than the evening air. Change of air by traveling, after one he used unto it, is good; and, therefore great travelers have been long-lived. Also those that have lived perpetually in a little cottage, in the same place, have been long livers; for air accustomed consumeth less, but air changed nourisheth and repaireth more.

The heart receiveth benefit or harm most from the air which we breath, from vapors, and from the affections.

We must come now to the affections and passions of the mind, and see which of them are hurtful to long life, which profitable.

Every noble, and resolute, and—as they call it—heroical desire, strengtheneth and enlargeth the powers of the heart. Goodness I call the habit, and goodness of nature the inclination. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it, man is a busy, mischievous, wretched thing, no better than a kind of vermin.

Hope is the most beneficial of all the affections, and doth much to the prolongation of life, if it be not too often frustrated, but entertaineth the fancy with an expectation of good; therefore, they which fix and propound to themselves some end,—as the mark and scope of their life,—and continually and by degrees go forward in the same, are, for the most part, long lived.

Admiration and light contemplation are very powerful to the prolonging of life; for they hold the spirits in such things as delight them, and suffer them not to tumultuate, or to carry themselves unquietly and waywardly. Therefore, all the contemplators of natural things, which had so many and eminent objects to admire, were long-lived.

Action, endeavor, and labor, undertaken cheerfully and with a good will, doth refresh the spirits; but with an aversion and willingness, doth fret and deject them. Therefore it conferreth to long life, either that a man hath the art to institute his life so as it may be free and suitable to his own humor, or else to lay such a command upon his mind, that whatsoever is imposed by fortune, it may rather lead him than drag him.

No doubt it furthereth long life, to have all things from our youth to our elder age mend and grow to the better; that a youth full of crosses may minister sweetness to our old age.

One thing, above all, is grateful to the spirits; that there be a continual progress to the more benign. Therefore we should lead such a youth and manhood, that our old age should find new solaces, whereof the chief is moderate ease; and therefore, old men in honorable places lay violent hands upon themselves, who retire not to their ease. But this thing doth require two cautions; one, that they drive not off till their bodies be utterly worn out and diseased, for in such bodies all mutation, though to the more benign, hasteneth death; the other, that they surrender not themselves to a sluggish ease, but that they embrace something which may entertain their thoughts and mind with contention.

Ficino saith—not unwisely—that old men, for the comforting of their spirits, ought often to remember and ruminate upon the acts of their childhood and youth. Certainly, such a remembrance is a kind of peculiar recreation to every old man; and, therefore, it is a delight to men to enjoy the society of them which have been brought up together with them, and to visit the places of their education. Vespasian did attribute so much to this matter, that, when he was emperor, he would by no means be persuaded to leave his father's house,—though but mean,—lest he should lose the wonted object of his eyes and the memory of his childhood. And, besides, he would drink in a wooden cup tipped with silver, which was his grandmother's upon festival days.

The spirits are delightful both with wonted things and with new. Now, it maketh wonderfully to the conservation of the spirits in vigor, that we neither use wonted things to a satiety and glutting, nor new things before a quick and strong appetite. Therefore, both customs are to be broken off with judgment and care, before they breed a fullness; and the appetite after new things to be restrained for a time, until it grow more sharp and jocund. Moreover, the life, as much as may be, is so to be ordered, that it may have many renovations; and the spirits, by perpetual conversing in the same actions, may not wax dull. For though it were no ill saying of Seneca's, "The fool doth ever begin to live"; yet this folly, and many more such, are good for long life.

It is to be observed touching the spirits,—though the contrary used to be done,—that when men perceive their spirits to be in good, placid, and healthful state,—that which will be seen by the tranquillity of their mind, and cheerful disposition,—that they cherish them, and not change them; but when in a turbulent and untoward state,—which will also appear by their sad-

ness, lumpishness, and other indisposition of their mind,—that then they straight overwhelm them and alter them. Now, the spirits are contained in the same state by a restraining of the affections, temperateness of diet, moderation in labor, indifferent rest and repose; and the contrary to these do alter and overwhelm the spirits; as, namely, vehement affections, profuse feasting, difficult labors, earnest studies, and prosecution of business. Yet men are wont, when they are merriest and best disposed, then to apply themselves to feasting, labors, endeavors, business; whereas, if they have a regard to long life,—which may seem strange,—they should rather practice the contrary. For we ought to cherish and preserve good spirits; and for the evil-disposed spirits, to discharge and alter them.

Grief and sadness, if it be void of fear, and afflict not too much, doth rather prolong life.

Great joy attenuate and diffuse the spirits, and shorten life. Great fears, also shorten life; for though grief and fear do both strengthen the spirits, yet in grief there is a simple contraction; but in fear, by reason of the cares taken for the remedy, and hopes intermixed, there is a turmoil and vexing of the spirits.

Whosoever is out of patience, is out of possession of his soul.

Envy is the worst of all passions, and feedeth upon the spirits, and they again upon the body. Of all affections, envy is the most importune and continual; therefore it was well said, "Envy keeps no holidays," for it is ever working upon some or other. It is also the vilest affection, and the most depraved; for which cause it is the proper attribute of the devil, who is called "The envious man, that soweth tares amongst the wheat by night."

Certainly, the more a man drinketh of the world, the more it intoxicateth. I cannot call riches better than the baggage of virtue. The Roman word is better, "Impedimenta"; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory.

It is most certain, that passions always covet and desire that which experience forsakes. And they all know, who have paid dear for serving and obeying their lusts, that whether it be honor, or riches, or delight, or glory, or knowledge, or anything else, which they seek after; yet are they but things cast off, and, by divers men in all ages, after experience had, utterly rejected and loathed.

There is a wisdom in this beyond the rules of physic; a man's own observation, what he finds good of, and what he finds hurt of, is the best physic to preserve health. But it is a safer conclusion to say, "This agreeth not well with me, there-

fore I will not continue it"; than this, "I find no offense of this, therefore I may use it"; for strength of nature in youth passeth over many excesses which are owing a man till his age. Discern of the coming on of years, and think not to do the same things still; for age will not be defied. Beware of sudden change in any great point of diet, and, if necessity enforce it, fit the rest to it; for it is a secret both in nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like; and try, in anything thou shalt judge hurtful, to discontinue it by little and little.

Entertain hopes, mirth rather than joy; variety of delights, rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature.

If you fly physic in health altogether, it will be too strange for your body when you shall need it; if you make it too familiar, it will work no extraordinary effect when sickness cometh. Despise no new accident in your body, but ask opinion of it. In sickness, respect health principally; and in health, action; for those that put their bodies to endure in health, may, in most sicknesses which are not very sharp, be cured only with diet and tendering.

Physicians are some of them so pleasing and conformable to the humor of the patient, as they press not the true cure of the disease; and some others are so regular in proceeding according to art for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper; or, if it may not be found in one man, combine two of either sort; and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.

Touching the length and shortness of life in living creatures, the information which may be had is but slender, observation negligent, and tradition fabulous. In tame overtures their degenerate life corrupteth them; in wild creatures, their exposing to all weathers often intercepteth them.

Man's age, as far as can be gathered by any certain narration, doth exceed the age of all other living creatures, except it be of a very few only. No doubt there are times in every country wherein men are longer or shorter lived; longer, for the most part, when they fare less deliciously, and are more given to bodily exercises; shorter when they abandon themselves to luxury and ease. The countries which have been observed to produce long livers are these; Arcadia, Aetolia, India on this side Ganges, Brazil, Taprobane (Ceylon), Britain, Ireland, with the islands of the Orcades (Orkneys) and Hebrides. We read that the Essenes, amongst the Jews, did usually extend

their life to a hundred years. Now, that sect used a single or abstemious diet, after the rule of Pythagoras. The monks and hermits, which fed sparingly, and upon dry aliment, attained commonly to a great age. Amongst the Venetians there have been found not a few long livers, and those of the more eminent sort; Francis Donato, Duke; Thomas Contarini, Procurator of St. Mark; and others. But most memorable is Cornaro the Venetian; who, being in his youth a sickly body, began first to eat and drink by measure to a certain weight, thereby to recover his health; this cure turned by use into diet; that diet to an extraordinary long life, even of a hundred years and better, without any decay in his senses, and with a constant enjoying of his health.

Being admonished by Aristotle's observation touching plants, that the putting forth of new shoots and branches refresheth the body of the tree in the passage; we conceive the like reason might be, if the flesh and blood in the body of man were often renewed, that thereby the bones themselves, and membranes, and other parts,—which in their own nature are less reparable,—partly by the cheerful passage of the juices, partly by that new clothing of the young flesh and blood, might be watered and renewed.

If any man could procure that a young man's spirit could be conveyed into an old man's body, it is not unlikely but this great wheel of the spirits might turn about the lesser wheels of the parts, and so the course of nature becomes retrograde. The spirit, if it be not irritated by the antipathy of the body inclosing it, nor fed by the overmuch likeness of that body, nor solicited nor invited by the external body, makes no great stir to get out.

We denounce unto men that they will give over trifling, and not imagine that so great a work as the stopping and turning back the powerful course of nature can be brought to pass by some morning draught, or the taking of some precious drug; but that they would be assured that it must needs be that this is a work of labor, and consisteth of many remedies, and a fit connection of them amongst themselves.

If a man perform that which hath not been attempted before, or attempted and given over, or hath been achieved, but not with so good circumstance, he shall purchase more honor than by affecting a matter of greater difficulty, or virtue, wherein he is but a follower.

Experience, no doubt, will both verify and promote these matters. And such, in all things, are the works of every prudent counsel, that they are admirable in their effects.

"And ye shall know the truth, and the truth shall make you free."
ST. JOHN.

"Men do not die, they kill themselves."
SENECA.

"Medicine is the daughter of a dream."
VICTOR HUGO.

"Hamlet—How long will a man lie in the earth ere he rot?
First Clown—I' faith, if he be not rotten before he die—he will last you some eight year or nine year."

SHAKESPEARE.

"Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine; by intemperance more
In meats and drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou may'st know
What misery the inabstinence of Eve
Shall bring on men.

If thou well observe
The rule of "Not too much," by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature."

MILTON—Paradise Lost.

"The first physicians by debauch were made;
Excess began and sloth sustains the trade.
By chase our long-lived fathers earn'd their food;
Toil strung the nerves, and purified the blood;
But we their sons, a pamper'd race of men,
Are dwindled down to threescore years and ten.
Better to hunt in fields for health unbought
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend;
God never made his work for man to mend."

JOHN DRYDEN.

"Would'st thou enjoy a long life, a healthy body, and a vigorous mind, and be acquainted also with the wonderful works of God, labor in the first place to bring thy appetite to reason."

BENJAMIN FRANKLIN.

"There is no chance in results."

RALPH WALDO EMERSON.

O Luxury! thou curst by Heaven's decree,
How ill exchang'd are things like these for thee!
How do thy potions, with insidious joy,
Diffuse their pleasures only to destroy!
Kingdoms by thee, to sickly greatness grown,
Boast of a florid vigor not their own;
At every draught more large and large they grow,
A bloated mass of rank unwieldy woe;
Till sapp'd their strength, and every part unsound,
Down, down they sink, and spread a ruin round.

OLIVER GOLDSMITH.

Man's rich with little, were his judgment true;
Nature is frugal, and her wants are few;
These few wants, answer'd, bring sincere delights;
But fools create themselves new appetites.

At thirty, man suspects himself a fool,
Knows it at forty, and reforms his plan;
At fifty, chides his infamous delay,
Pushes his prudent purpose to resolve,
In all the magnanimity of thought;
Resolves, and re-resolves, then dies the same.
And why? Because he thinks himself immortal.
All men think all men mortal but themselves.

EDWARD YOUNG.

Health, brightest visitant from heaven,
Grant me with thee to rest!
For the short term by nature given,
Be thou my constant guest!
For all the pride that wealth bestows,
The pleasure that from children flows,
Whate'er we court in regal state
That makes men covet to be great;

Whatever sweets we hope to find
In Love's delightful snare;
Whatever good by Heaven assign'd,
Whatever pause from care:
All flourish at thy smile divine;
The spring of loveliness is thine,
And every joy that warms our hearts,
With thee approaches and departs.

ROBERT BLAND.

If any man can convince me and bring home to me that I do not think or act aright, gladly will I change; for I search after truth, by which man never yet was harmed. But he is harmed who abideth on still in his deception and ignorance.

Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee.

Persevere then until thou shalt have made these things thy own.

Like a mariner who had doubled the promontory, thou wilt find calm, everything stable, and a waveless bay.

MARCUS AURELIUS ANTONINUS.

I would recommend to everyone that admirable precept which Pythagoras is said to have given to his disciples; "Pitch upon that course of life which is the most excellent, and custom will render it the most delightful." Men whose circumstances will permit them to choose their own way of life are inexcusable if they do not pursue that which their judgment tells them is the most laudable. The voice of reason is more to be regarded than the bent of any present inclination, since, by the rule above mentioned, inclination will at length come over to reason, though we can never force reason to comply with inclination.

JOSEPH ADDISON.

Ho, Witherward?*

*Dr. J. H. Tilden, 3209 W. Fairview, Denver, Col, whom Dr. Charles A. DuBois, of New York, considers the greatest living authority on dietetics, delivered the lecture "Ho, Whitherward," in the Ball room of the William Penn Hotel, Pittsburgh, on the evening of June 28, 1921. upon my request Dr. Tilden kindly granted permission to publish the lecture.—H. I. Riley.

In coming to you tonight, shouting the question "Whitherward?" I am not animated by a spirit of arrogance or impertinence, but rather by the spirit of John the Baptist, who, according to Matthew, Mark, Luke, and John, came out of the wilderness of sensualism and doubt, and taught the need of temperance to those who sense-perceptions were dulled by overstimulation to the extent of not being able to discern the fact that "there standeth one among you whom ye know not." Who is it that stands among us unrecognized? It is our other self, our better self, which is eclipsed by our distorted, misshapen, sensual personality. To allow our best individuality to dominate, it is necessary to learn the art of living for health. Full health means poised mind and body, and one hundred per cent efficiency.

I am a teacher of health, from the Tilden Health School in Denver, Colorado—the only school of its kind in the world. But I hope there will be many to follow.

Yes, there stands one among you whom ye know not. Everyone possesses a personality, and that personality is potential for good, bad, or indifferent. Our environments and habits stamp us with a good or bad personality. The word—the truth—becoming flesh gives us a desirable personality, and power to discern truth. A life of sensualism—living for pleasure, for sensation, to be thrilled—builds a sensual personality. If sharp practice—commercialism—is the daily habit, then the personality becomes that of a Shylock. If lying and cheating be practiced, then the personality is that of Annanias. If our habits are those of conventional intemperance, physical and mental, we develop sickness of body and mind; and then our personality is invalidism, of which there is a large variety. It is easy to recognize the alcoholic inebriate by his puffed face, red eyes, and shaking nerves; or the drug addict by his pale and prematurely senile appearance. Those who are broken down from improper eating and unpoised minds are found everywhere hunting cures, and trying everything said to be curative, but all the time innocently

ignorant of the fact that their daily lives are the cause of their disease and discomfort.

In the past generation the captains of industry have been dropping out of responsible positions employees who had the tipping habit. Banks, railroads, and other institutions furnishing important positions of trust began two generations ago to demand sobriety. As time moved along not only were alcohol inebriates dropped from positions of trust, but food, mental, and emotional inebriates were likewise dropped. The latter, however, were let out of jobs because it was thought they had outlived their usefulness. Railroad employees from forty to sixty years of age were said to be too old to be efficient. When men are dropped from positions of trust at forty to fifty years of age because they are too old, and by the time they are sixty are fit only for chloroforming, it is time for thinking laymen to find the cause, as the medical profession has failed up to date to give any rational reason for it.

Dr. Woods Hutchinson, in the January *Cosmopolitan*, thrilled convention by declaring that "the slower you live the faster you die. The pace that really kills is the crawl." The doctor is a splendid entertainer. People generally are pleased if a speaker uses startling statements and piquant metaphors. That the people of this country want the truth about health subjects should not be denied; but, as they do not know what the truth is, they accept the sayings of a popular educator on the theory that he must know, since otherwise his opinions would not be accepted. This was true in the days of Galileo. Proof of it is apparent when such a lecture as "The Pace That Kills," published in the January *Cosmopolitan*, is taken up by Dr. Goldwater and several thousand copies distributed to executives throughout the country, whose opinions were asked. The response was so great that the doctor published a symposium, which ran through the edition so quickly that the business manager of the magazine brought out a second edition.

The *Boston Transcript* says of this clever bit of advertising:

"The symposium is more than a collection of phrases. It embodies the considered judgment of scores of the country's most active executives, manufacturers, bankers, and sales managers, and as such is perhaps the most important declaration of faith in the strenuous life heard since Rooseveltian days."

Of what real benefit was Roosevelt's advocacy of the strenuous life? He died at sixty, and was an invalid for several years before he died.

We are told that the symposium is an embodiment of the *considered judgment* of scores of the country's most active business people. What of it? Are their opinions worth any more than those of Roosevelt, John L. Sullivan, Bob Fitzsimmons, and others of boasted prowess? Obviously, if the educators in the medical profession know nothing of the causes leading to long or short life, certainly business men, who get their opinions from the same professionals, can know no more. A river has never been known to rise higher than its source.

The author of "The Pace That Kills" makes the trite statement that "the Grim Reaper is busiest when we are crawling into the world at one end and sitting it out at the other"—before the first seventy days of life and after the seventieth year. In most of this medical gentleman's utterances, written or oral, he is playful and facetious, at the expense of real information. It is more important to know the causes of the Grim Reaper's success at the various stages of life than to know of his success. If Dr. Goldwater be asked why babies die, he will probably give a dissertation on impure milk and bad housing. Good, of course, as far as it goes; but he will fail to tell you that the human family is cradled in ignorance, poverty, and squalor.

This same ignorance and poverty, however, is the bulwark of civilization. It is back to the ghettos and grottoes we go to find brain and brawn to replace the degeneration that is incessant at the top of civilization. "In England and Wales the insane are increasing twice as fast as the sane, and in France ten times as fast." "In France, England, and Germany the birth-rate is declining so rapidly that, if it continues at its present rate, a century hence not a child will be found in any of those countries." The decline is constant in this country; and in the past few years there have been books and magazines specializing in birth-control.

The excuse for a demand for knowledge of birth-control—for relief when responsibility of motherhood is prospective, for operations which unsex—is that poor people cannot give their children the opportunity they should have. This excuse is only a subterfuge. The truth is that we are running out of real parental instinct. Parental instinct is first, last, and all the time love of offspring; and this love, when natural, is so potent that protection is the watchword from conception to birth and on to maturity. Mother love is the only unselfish love, and it is life-imparting. Why should not children be sick when begotten in lust—undesired before birth and unloved after birth?

Love is the greatest and most important food for children; for it medicines every want, and children die from lack of it. Without love, babies chill to death even in August. The food of artificially fed children may contain all the food elements that

the body requires; but if it is lacking in the vitamins of love, which can be found only in the mother's milk, the children die. This is especially true of the highly complex mental temperament. As man travels from the grotto to the highest social scale, he becomes more complex and less stable. The struggle for survival becomes so great that he gradually becomes misanthropic. To avoid the responsibility of children, they are avoided in every way possible, until a time comes when man kills the thing he should love—and, in a less commercialized world, would love. Is it any wonder that disease and insanity threaten the annihilation of the race?

Protecting the young is instinctive. Where this subconscious love of offspring begins to die out, we see conspiracies against offspring, such as birth-control—hiring surgeons to remove or distort the anatomism for the purpose of frustrating reproduction.

The eugenics advocated by convention today is a burlesque. Mother love is the most potential force in nature, but it is killed by man's selfishness and sensuality. He demands a companion; and, as the mother—the real mother—must divert her love nature to the care of her children, if they are to thrive, she ceases to feed his lust. Too often this means a divided house.

The mother of the future must meet the dilemma of either killing her mother instinct and becoming her husband's mistress, or cultivating her mother love and feeding her children from her body, and then suffering the loss of her husband. The discerning who see through conventional veneer know that what I say is true. Why should not the race die out when the fountain-head of love is being killed? Man not only devitalizes his offspring by harlotizing the mothers of the race, but so far impotentizes himself that "between the ages of twenty and twenty-four years 300 men die for every 100 women; and twenty years later, at forty-five years of age, there are four times as many men die as women." This is the age when railroads shelve men because of old age. Man's treatment of mothers is a boomerang which strikes back. In connection with the race-suicide referred to, tobacco, alcohol, coffee, tea, and lust are slowly and surely undermining the white race. What is left in six generations from now will in all probability be polishing the shoes of the Mongolians.

Quoting from "The Pace That Kills":

"It is a strange contradiction, as those of us who studied the great war medically quickly found, that it was safer to be a soldier on the firing line than a baby in its crib, and that the cradle was more deadly than the trench, the mortalities in

cold black and white being three per cent per annum for the soldiers and ten per cent per annum for the babies."

If the author were not a partisan writer, he could have added that the doctors and disease were very much more deadly to soldiers than the firing line; that in the short time the war lasted ninety per cent of the soldiers were in the hospitals from one to five times. With the spread of disease and death, if the war had lasted, *for the American boys*, three times as long as it did, the first army would have been wiped out and its place taken by an entirely new one. Certainly the author of "The Pace That Kills" would not contend that it was a "crawling pace" that threatened to annihilate our army in five years!

The crib for babies is a very innocent influence; and as for the pace set by a baby while growing out of babyhood being deadly because it is a crawl, this may be a pleasantry, but it is not a fact. Babyhood and childhood are the most strenuous years in human life. To declare that the heavy mortality at this time is due to lack of activity—to a slow pace—is a very bad piece of reasoning.

The same author tells us that "we may strain our hearts to bursting by running, but they will never actually burst in either valve or vessel unless their fiber has been weakened by the poison of rheumatism or other infections." Rheumatism is not a cause, and rheumatism cannot affect the heart any more than the tail can wag the dog. The processes that produce rheumatism are causing the heart and arteries to degenerate before rheumatism develops.

We are told: "The pace may make us weary and short of breath, but it is the plague that kills." The plague (disease), like rheumatism, is a symptom, not a disease. The real causes are the degenerating changes brought on the body by enervating habits.

The peaceful, placid life of the Orient is the "crawl" that Dr. Hutchinson declares to be the cause of the average lifetime of the East Indian being only twenty-one years, and that of the Chinese twenty-two to twenty-five. The real cause is the lack of occidental sanitation. We should not forget that, in spite of our country being new, our average length of life, seventy to one hundred years ago, was only thirty years or less, and that the increase to forty-five is due to civic and national cleanliness, better eating, better houses, and the bathtub.

We are told:

"The orientals may have learned the secret of a happy life, but they do not survive very long to enjoy it.

Two illustrations will suggest a reason why. About fifteen years ago the terrible bubonic plague, or "black death" of

history, blazed up in Asia, and in three years swept away over six million lives in India and probably twice that number in China. It got a foothold on the Pacific coast of the United States and extensively infected the vermin which carry it—the rats—but claimed less than two hundred lives, most of these orientals. The marvelous contrast was due partly to our high sanitary standards of living, partly to the magnificent fight waged against it by the United States Public Health Service."

Bubonic plague and cholera are filth diseases. The English, Americans, and other clean people do not become infected with these diseases, but live in oriental countries immune, while the natives die all about them. This, too, without being inoculated with these diseases. In our country only the rats—"the vermin"—and the orientals died of the plague.

Only six orientals died to one American of the late "flu." That was the proportion according to population. This is no compliment, but a disgrace to our much-boasted civilization. The "flu" is an auto-generated distemper and it reflects unfavorably on our inside cleanliness. It is not, as "regular" medicine declares, due to our imperfect sanitation; for it is not a disease of the "great unwashed," like smallpox, diphtheria, bubonic plague, and others. These diseases scientific medicine pretends to control by vaccination, notwithstanding the fact that cleanliness will sweep them off the earth.

The diseases of occidental peoples are due to unsanitary environments, infections, and auto-generated toxins, and not to a crawling, or any other sort of business pace.

Statistics and Dr. Hutchinson tell us that tuberculosis thirty years ago was at the head of the mortality list, but "ten years ago it was overtaken by heart disease." Notwithstanding the great anti-tuberculosis campaign of doctors and money against the great white plague, the disease is triumphantly marching over the heads of all opposition. Do I hear someone say: "The disease is not progressing as it was thirty years ago?" I shall use Dr. Hutchinson's clever bit of subterfuge concerning the increase in mortality of middle-age diseases:

"The more babies we save from summer diarrhea, the more children we rescue from diphtheria, from measles, and from scarlet fever, the more boys and girls and young men and young women we protect against tuberculosis and typhoid and pneumonia and rheumatic fever, the more millions there will be of the community who will survive to middle life and become subject to die of middle-age diseases."

The more people die of pneumonia and typhoid, the fewer will die of tuberculosis. The reason for this is that acute dis-

eases kill off those of tubercular diathesis more surely than they kill off those of gouty diathesis. In other words, those of tubercular diathesis are more susceptible to enervating influences, and come down with acute diseases more readily.

Sanitation, estheticism, better cooking, less medicine, mind cures, New Thought, more optimism, less pessimism, more heaven and less hell, are prolonging life.

Believe me—one who should know—we are not saving people by doctoring. There are today fewer killed by irrational doctoring. If people now get over acute diseases oftener than formerly, it is because the treatment and nursing are less lethal. We have not gone into the curing business yet—no, not yet; and we shall not until we retire from all pretensions at curing and consent to become allies of nature—nature's valets or assistants. Nature cures; and nature only can cure. We can help if we know enough; but, alas, we oftener obstruct and prevent a return to health.

"There is no fixed or impassible limit to human life, or, for the matter of that, to any form of animal life. Even though we may start with what might be crudely expressed as a more or less definite stock of vital vigor, of life-capital, the rate at which this will be exhausted depends, not upon time, but upon the attacks of the most unholy trinity—famine, fever, and fatigue.

The fewer collisions we can have with these on the race course of life, the longer will our body auto run, no matter what pace we travel."

I am glad Dr. Hutchinson made the above statement; for the practice of regular medicine is bottomed upon these principles. But they are so false that one wonders how a respectable following among educated men could be found who believe them. Alack and alas, there are many who would rather be wrong than right, if being wrong means popularity.

The symposium that grew about "The Pace That Kills" shows to what extent apparently wise people will sneeze when a supposed ringleader takes snuff. That the educational value of the entire article is on a par with *modern medical fallacy* goes without saying, and I am forced, as a Health Teacher, to cry out against the spread of such false doctoring. The amount of harm this particular article will do is incalculable. It was menacing enough before Dr. Goldwater, of New York, and Mr. Thorsen, of the *Cosmopolitan*, undertook to popularize it by securing indorsement from business men, who proverbially are wise in their own conceit, but who in fact know little outside of their own business.

If those who read the symposium were discriminating readers, no harm could come to them, but even those who wrote comments by request indicated by what they wrote that they did not get Dr. Hutchinson's meaning. For example, Mr. Haines, of Philadelphia, said: "Dr. Hutchinson is correct. Idleness leads to mischief. Men rust out, but seldom work out." Dr. Hutchinson makes his statement plain enough. He says that the fewer collisions we make with the "unholy trinity—famine, fever and fatigue"—"the longer will our body auto run, no matter what pace we travel."

So far as famine is concerned, its influence is negligible. Fever! What causes fever? Infection. Where do we get infection? By breaking down our resistance with stimulants. Anything that acts on the body or mind stimulates and causes a reaction. We can react as long as we have nerve energy. When we have used up our surplus nerve energy, we are *fatigued*, and must rest and sleep to recuperate—bring back our nerve energy. When we do not stop stimulating, our nerve energy ebbs away, and the organs of the body lose power to function properly. Then we fail to secrete the enzymes that immunize and make us proof against the ever-present bacteria. When the bacteria are no longer opposed, irritation, inflammation, fever, ulceration, and sclerosis follow. It would be well for our modern Aristotle to inform us how we can avoid fatigue, "no matter what pace we travel."

Our pace-setters in modern medical science keep "famine, fever and fatigue," and all sorts of diseases (about 400 varieties), like their God, somewhere inside or outside of the universe; never innate or auto-generated, but ready-made, and ready to confront us when least deserved and most unexpected. For this great contingency, we are told—

"Loeb, in a brilliant and fascinating experiment upon lower forms of life, has given us a wonderful, though tantalizing, glimpse of what control over life and its continuance we might possibly some day reach. By hatching a certain species of fruit-fly from sterilized eggs in an absolutely aseptic chamber, and feeding them upon sterilized yeast, he succeeded in making them grow in an absolutely germ-free condition, both within and without. Thus proving that life could flourish without bacteria, and cutting off all danger to it from infection. This, apparently, lengthened the fruit-flies' life as compared with their fellows of the same species living in the open, and it occurred to him that, having, so to speak, protected them from an unnatural death from disease, and provided a pure and adequate food for the support of life, as life consisted of a series of chemical changes, it ought to be possible to modify it by chemical and physical means.

Chemical changes, broadly speaking, are hastened by raising the temperature and slowed by lowering it, and when this test was applied to the germ-free fruit-flies, they responded so promptly that it was found possible to prolong their lives enormously, actually increasing the length of their life-span from twenty-one days at thirty degrees Centigrade to a hundred and seventy-seven days at ten degrees Centigrade, or eight hundred per cent.

This method, of course, cannot be applied directly to human beings, which is God's mercy, for such an intolerable multiplication of our years would be a ghastly calamity. But it just gives a cheering suggestion that perhaps some day we might be able to gain a tenth or a twentieth part of this degree of control over the chemical processes going on in our body, whose backward and forward rhythmic place produce what we call life."

"The slower you live, the faster you die," or "the more haste, the fewer funerals," is better advice to machines than to men. This advice to humans is true in one sense and not in another. Just ordinary common-sense has always recognized the truth that "it is not the distance, but the pace, that kills." The question to settle is: How far do you want to go? Are you out for a hundred and twenty years? Then be careful in selecting your parents. Oliver Wendel Holmes declared that one should go back to one's grandparents. But, inasmuch as most of you have forgotten this very important matter until now, it is too late to go back and fix up the old folks. It behooves you to take counter stock, and try to discover how much dead and undesirable stock they are carrying with them, and then see to it that you do not fall heir to it.

Have they a lot of prejudices? Turn them down! Prejudices shorten life by narrowing vision and limiting God. Don't forget that God always makes man in His own image, when man allows Him; and, as God is perfect, we should readily see how much we have handicapped His work.

Are the old folks crotchety? Turn down that inheritance by beginning now to kill your whims, conceits, whimperings, and whinings. Lay hold of their honesty and integrity—all their ennobling traits of character; "grapple them to thy soul with hoops of steel."

Have they the sick habit, the doctoring habit, the periodic headache habit? If they have, then they have also a lot of bad personal habits to match. Their pace is too rapid toward the larder, and too slow in returning from it. Sick habits are grown by eating to discomfort and when uncomfortable, even with or

without desire, and of improperly prepared or improperly combined foods.

Are they gouty, with large, stiff joints? Then don't eat as they do. They have neglected fresh fruits and vegetables. Are they of the tubercular diathesis? Then avoid table excesses and enervating the body in any way, cultivate hopefulness, and keep the body and mind clean. No one needs to die of the diseases of which his parents died, unless he insists on thinking and living as they did.

Is it long life you desire? Then get rid of your handicaps. Anything is a handicap that uses up nerve energy. Long life has always been associated with a moderate life; and a moderate life—a poised life—avoids the unholy trinity, "famine, fever, and fatigue."

Sterilization according to Loeb is an impracticable dream; it may work on fruit-flies but it will not on man.

The Balkan states had, before the war, a large percentage of old people. In 1896 it was reported by M. Chemin that there were in Servia, Bulgaria, and Roumania 5,545 centenarians. It cannot be said that those countries live at a rapid pace. In our own country many colored people have lived beyond the century mark, and many poor white people who have gone beyond the hundred-year mark. Metchnikoff says: "It has been noticed that most centenarians have been people who were poor, or in humble circumstances, and where life has been extremely simple."

On the last page of the symposium referred to Dr. Goldwater quoted an article from the *New York Sun* of March 22, which gave the names of eleven successful, hustling business men, most of them now in business, who are over eighty years of age, as follows: Dr. Steven Smith (93); John R. Voorhis (92); Chauncy M. Depew (87); Dr. Lyman Abbott (85); Alexander Delmar (85); John Wanamaker (83); John D. Rockefeller (82); George F. Baker (81); Dr. Simon Baruch (81).

This article was intended to refute a statement made by Rev. Harry Emerson Fosdick, of the First Presbyterian Church, in a recent sermon, to the effect that Methuselah would have had a shorter and faster life had he lived in New York in the present generation. Mr. Fosdick explained that the "nerve-wracking, vitality-breaking existence of Manhattan" is not conducive to long life.

I cannot see wherein Dr. Goldwater refutes Mr. Fosdick's statement. Certainly naming twenty octogenarians who have survived the rustle and bustle of New York does not refute the statement that the great metropolis is killing in its influence on human life. Twenty have survived one and a half generations

—twenty out of at least 3,000,000 people. That means that one out of 150,000 lives to eighty years of age.

Chemin in 1898 reported several localities in France that were noted for old people. In Sournia, with a total population of 600, there were fourteen people living whose ages ranged from 80 to 93—about one in every 43 persons. This author declares:

“Sobriety is certainly favorable to long life, but it is not necessary; for a number of centenarians have drunk freely. Catherine Raymond, who died at 107 years of age, drank much wine. Politimon, a surgeon who lived in three centuries, from 1685 to 1825—140 years—was in the habit from his twenty-fifth year of getting drunk every night after having attended to his practice all day.”

According to reason, health and long life are for the prudent and self-controlled; while disease and early death are for those who go the pace that kills—the undisciplined.

MIRACULOUS HEALING—Dr. J. H. Tilden.

Every now and then a community is thrown into a fever of excitement by the advent of a miracle man or a miracle woman, whose coming is heralded by the public press. Being of a sensational nature, it is good stuff to print, and invariably whets the appetite for the unusual and incomprehensible. There has always been an inclination on the part of mankind to be attracted by anything bordering on the mysterious, occult, or supernatural.

From ten to fifteen thousand people crowd into Denver's large Auditorium daily and nightly; as many more try to gain entrance and fail; and a hundred thousand would like to attend if there were a chance to get in. Those who do not need the services of the healer should be unselfish enough to remain away, so that all who need help would have the first opportunity. We are sure Denver's sick could fill the large hall several times over, and we might witness the spectacle of ten thousand people cured *en masse*. A few days of wholesale treatment might make this a happy city and give it world-wide fame as the miracle city. However, there is no power, so far invoked, that is able to develop such high efficiency.

The eager, swaying, rapt, and expectant throng is as necessary to the accomplishment of the desired end as is an electric current to start a motor. There must be a thrill in the very atmosphere in order to start, multiply, and intensify the harmonious psychological vibrations which can be generated only in a receptive crowd of people. Each individual in the audience having been subconsciously generating an actuating current by following printed accounts of unusual happenings, and adding thereto during each moment of waiting, anticipation, and expectancy, the only thing needed is the pressing of the button by the healer, and all becomes active, but invisible, motion.

Superstitions still have a firm hold on the human mind, and playing upon man's emotions is a pastime indulged in by some who are sincere and honest, as well as by many who use this means to enlarge their bank accounts.

Professor Eliot has recently described a psychic wave that sometimes engulfs the masses. This he terms "Herd Credulity." It is a form of delusional insanity which brushes reason aside and enthrones itself temporarily even in those whose everyday cosmos is apparently on an even keel. This is especially true of psychic phenomena set in motion by vibrations attuned to religious impulses. Backed by a force already existent—that of religious fervor—the road having been paved through all the ages by a childlike and simple desire to pay homage to and reverence the unknowable, all that is needed is a material setting, and a forceful personality fired by religious zeal and fervor, to bring about changes of a seemingly impossible nature.

Such is the condition that has presented itself to the people of Denver during the last two weeks through the heralded activities of Mrs. McPherson. We believe her to be sincere in purpose and actuated by motives beyond the taint of commercialism. That she believes in herself does not militate against her. That she believes still more in the Deity to whom she prays and through whose influence she operates, is the magnet which draws her followers to her and lends force and power to her efforts because of her self-effacement.

This modesty is a charming and powerful attribute, and adds dynamic power to her exhortations. As we have stated, the way has been paved, and she needs but to emphasize that which her audience already believes. In order fully to establish this belief, all that is necessary is to paint a vivid picture on the credulous mind, and to that particular mind a prior vague conception becomes a real and potent fact.

We are told by the press, and by some who have personally attended these meetings, that certain cures are being made in the name of the Deity: that the blind are made to see, the deaf to hear, the lame to walk, and that many forms of chronic diseases

are made to disappear instantaneously. This is a very broad statement, subject to doubt and criticism, and certainly invites the closest investigation.

Why should we, who are so "materialistic," entertain these declarations as worthy of comment? Why do we not hold them up to ridicule and scorn? We give them space because we believe that some individuals can be, and are, benefited in this way. But we do not believe that any extraneous or spiritual forces have anything to do with it. We contend that the only logical explanation can be found in the fact that psychological influences operating within the individual himself bring about physical changes in the organism. The "miracle woman" does not recognize this. If she did, she would be as powerless to sway her audiences as others who advance theories which are in harmony with the results she obtains, even if not in tune with her conception of the source of the power.

The mass moves on impulse. This is "Herd Credulity." The mass is made up of individual units, and the mass impulse is reflected in each individual. If this were not so, there would be a divided impulse, and it would then need a different classification. Those people who believe themselves most in need of help are most inspired—naturally. In the latter there is a more powerful concentration and exaltation of spirit—a concentration of the psychic force to which the herd vibrates. If the psychotherapist could awaken such tremendous emotional activity, or find some means of like character to aid him in the practice of his art, he could also perform "miracles." Miracles to those who believe in them, but not to those who understand psychic influence.

We do not believe the efforts of this woman to be speculative. The magnetic personality in this instance cannot be affected. She actually feels herself inspired, and in direct communication with the essence of love and compassion, as she understands it. Absolute sincerity and the force of full conviction actuate her to the point of exaltation into a higher plane of unselfish emotional expression. On the dramatic stage we have similar response from the audience that is swayed by the art and realism of the accomplished emotional actress. The latter carries with her the full concentration of a spellbound audience, and her power to hold is enhanced by the consciousness of having her every emotion mirrored in the heart and mind of every hearer. Each becomes a unit in the composite whole that scales the heights and traverses the depths with her, as she plays upon the harp of her emotions and feels the volume of responsive vibration beyond the footlights.

Days of expectancy precede the night of nights—the night of healing. The spark that electrifies gathers force from the

whispered comment as well as that of outspoken incredulity. And when the psychological moment arrives the tension is relieved by an outburst of uncontrollable emotion to which the individual has never before been inspired. The reaction on the ill-defined forces of the physical organism is profound. Every fibre is stirred or stimulated into an activity far beyond its natural power. And this stimulation is uplifting, optimistic, and sanguine to the highest degree.

What happens? The "miracle" is not expressed in the result obtained so much as in the generative force that impelled so powerful a physical reaction to mental exaltation. The bodily secretions have never before been so potent. Never before have they been permitted to exercise their full restorative power, because of years of slumber and depression. Never before has nature's inherent healing power been excited to exert its full force. The divine essence within, the unleashed life that is every man's inheritance, has overcome the distemper that has been stored up for years, and the transformation is apparently, for the time being, complete. The miracle came from within, the inspiration from without. Only those are helped whose faculties are still responsive and capable of exaltation.

The duration of the "cure" will be in keeping with the individual's power to sustain and hold the new sensation. There will be more lapses by far than permanent betterment. If depressed or morbid mentality alone is at the bottom of the physical ill, there is a chance of relative permanency in purely functional cases. Organic changes may be seemingly benefited for a short time through collateral or supportive influences that are incapable of sustained effort. And no kind of miracle can be more than a passing delusion, if physical forces cannot be made to co-operate and degenerative processes checked by correcting causative habits.

"Miraculous healing" may be called a happy shock which has been absorbed by the entire nervous system.

We have known instances in which a woman had been a semi-invalid for years—a burden to her husband and friends, and a useless mother of five or six dependent children. The husband and father met with sudden, accidental death, and the news was conveyed to the widow in the most approved style of tempered softness by the nearest and dearest friend. As is usual in such cases, the news was a most profound shock—a bolt from a clear sky. And the effect on the widow? Miraculous! No more self, no more complaint, no more disability. Here was a sudden and unexpected responsibility that did not crush. It brought about a reaction that resulted in this woman becoming an efficient worker, whose complaints were no more in evidence, and who raised her family, without outside aid, by

hard work and daily application to a duty she had never before realized. This, in the sense of the present subject, was also a miracle, though the angle of approach was less dramatic.

We do not believe that this form of healing can apply to an infant or a child that has not reached the age of conscious reason. The individual must have a mind capable of receiving impressions of an emotional nature, and be able to react, subconsciously at least, to the psychic impressions of a sympathetic environment. There must also be in this class of cases a gradual awakening of the youthful imagination, a sensational climax, and then a sustained atmosphere of suggestion.

If the phenomenon under discussion—if phenomenon it can be called—is ever to be universally understood, we believe it will be through the elaboration of the suggestions here advanced. We can find neither reason nor logic in any other theory or hypothesis; and, until we are convinced to the contrary, we shall cling to the belief that those who claim to have been cured by or through this agency have had the potential elements of cure within their own bodies, and the suggestion of the supernatural has been but a suggestion, and therefore a means to an end. We wish that more people were responsive to a quickening of the senses that need to be awakened from profound lethargy.

P.B.L.

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